

THE
BOOK OF
Common Prayer:
AND
ADMINISTRATION
OF
The Sacraments:
AND
Other RITES and CEREMONIES
of the CHURCH of
ENGLAND,
With the *Psalter* or *Psalmes* of
DAVID.



LONDON:
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An Almanacke for 38. yeeres.

The yeere of our Lord.	The golden number.	The dominicall letter.	Sepuage-fina.	The first day of Lent.	Easter day.	Rogation wecke.	Ascension day.	Whitunday.	Trinity Sunday.
1633.	cl	A	17. Feb.	6. March.	April. 21.	16. Mai.	30. May.	9. June.	1. Decem.
1634.	i	B	2. Feb.	19. Feb.	6.	11.	15.	25. Mai.	30. Nov.
1635.	ii	C	25. Jan.	11. Feb.	March. 29.	3.	7.	17. Mai.	29.
1636.	iii	D	14. Feb.	2. March.	April. 17.	22.	26.	5. June.	27.
1637.	iiii	E	5.	22. Feb.	9.	14.	18.	28. Mai.	3. Decem.
1638.	v	F	21. Jan.	7.	March. 25.	19. Apr.	3.	13.	2.
1639.	vi	G	10. Feb.	27.	April. 14.	19. Mai.	23.	2. June.	1
1640.	vii	H	2.	19.	5.	10.	14.	24. Mai.	29. Nov.
1641.	viii	I	21. Jan.	10. March.	25.	30.	1. June.	13. June.	28.
1642.	ix	K	6. Feb.	21. Feb.	23.	15.	19. Mai.	29. Mai.	27.
1643.	x	L	29. Jan.	15.	2.	7.	11.	21.	3. Decem.
1644.	xi	M	18. Feb.	6. March.	21.	25.	30.	9. June.	1.
1645.	xii	N	2.	19. Feb.	6.	11.	15.	25. Mai.	30. Nov.
1646.	xiii	O	25. Jan.	11.	March. 29.	3.	7.	17.	29.
1647.	xiiii	P	14. Feb.	3. March.	April. 13.	23.	27.	6. June.	28.
1648.	xv	Q	30. Jan.	16. Feb.	2.	7.	11.	21. Mai.	3. Decem.
1649.	xvi	R	21.	7.	March. 25.	23. Apr.	3.	13.	2.
1650.	xvii	S	10. Feb.	27.	April. 14.	19. Mai.	23.	2. June.	1.
1651.	xviii	T	26. Jan.	12.	March. 30.	4.	8.	18. Mai.	30. Nov.
1652.	xix	U	15. Feb.	3. March.	April. 13.	23.	27.	6. June.	28.
1653.	xx	V	6.	23. Feb.	10.	15.	19.	29. Mai.	27.
1654.	xxi	W	22. Jan.	8.	March. 25.	30. Apr.	4.	14.	3. Decem.
1655.	xxii	X	12. Feb.	23.	April. 15.	20. Mai.	24.	3. June.	2.
1656.	xxiii	Y	3.	11.	March. 29.	11.	15.	25. Mai.	30. Nov.
1657.	xxiiii	Z	25. Jan.	11.	April. 14.	16.	20.	30.	28.
1658.	i	A	7. Feb.	24.	April. 11.	8.	12.	21.	27.
1659.	ii	B	31. Jan.	15.	3.	7.	11.	21. Mai.	2.
1660.	iii	C	19. Feb.	7. March.	22.	27.	31.	10. June.	1. Decem.
1661.	iiii	D	10.	27. Feb.	14.	19.	23.	2.	1.
1662.	v	E	26. Jan.	12.	March. 30.	4.	8.	18. Mai.	30. Nov.
1663.	vi	F	15. Feb.	4. March.	April. 19.	24.	28.	7. June.	29.
1664.	vii	G	7.	14. Feb.	10.	15.	19.	2. Mai.	27.
1665.	viii	H	22. Jan.	8.	March. 26.	30. Apr.	4.	14.	3. Decem.
1666.	ix	I	11. Feb.	28.	April. 15.	20. Mai.	24.	3. June.	2.
1667.	x	K	3.	20.	7.	12.	16.	26. Mai.	1.
1668.	xi	L	19. Jan.	5.	March. 21.	26. Apr.	30. May.	10.	29. Nov.
1669.	xii	M	7. Feb.	24.	April. 11.	16. Mai.	20.	30.	28.
1670.	xiii	N	30. Jan.	16.	3.	8.	12.	22.	27.

The Golden number.

THe Golden number is so called, because it was written in the Kalender with letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Sunne: and therefore it is also called the Circle of the Moone, in the which the Solstices and Equinoctials doe returne all to one point in the Zodiacque.

To finde it euery yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. already past) then diuide the whole by 19. and that which resteth, is the Golden number for that yeere: if there bee no surplussage, it is then 19.

Note that the Golden number and Dominicall letter doe change euery yeere the first day of January. Note also that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to bee the first day vpon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.



10.1.9.186

¶ January hath xxxj. dayes.

Psalmes.		Morning prayer. Evening prayer.			
		[1. Lesson] [2. Lesson] [1. Lesson] [2. Lesson]			
1	Kalend.	Circumcision	Gen. 17	Rom. 11	Deut. 10
2	1 st Jan.	Gen. 1	Gen. 11	Rom. 1	Col. 1
3	2 nd Jan.	Gen. 2	Gen. 12	Rom. 2	Col. 2
4	3 rd Jan.	Gen. 3	Gen. 13	Rom. 3	Col. 3
5	4 th Jan.	Gen. 4	Gen. 14	Rom. 4	Col. 4
6	5 th Jan.	Gen. 5	Gen. 15	Rom. 5	Col. 5
7	6 th Jan.	Gen. 6	Gen. 16	Rom. 6	Col. 6
8	7 th Jan.	Gen. 7	Gen. 17	Rom. 7	Col. 7
9	8 th Jan.	Gen. 8	Gen. 18	Rom. 8	Col. 8
10	9 th Jan.	Gen. 9	Gen. 19	Rom. 9	Col. 9
11	10 th Jan.	Gen. 10	Gen. 20	Rom. 10	Col. 10
12	11 th Jan.	Gen. 11	Gen. 21	Rom. 11	Col. 11
13	12 th Jan.	Gen. 12	Gen. 22	Rom. 12	Col. 12
14	13 th Jan.	Gen. 13	Gen. 23	Rom. 13	Col. 13
15	14 th Jan.	Gen. 14	Gen. 24	Rom. 14	Col. 14
16	15 th Jan.	Gen. 15	Gen. 25	Rom. 15	Col. 15
17	16 th Jan.	Gen. 16	Gen. 26	Rom. 16	Col. 16
18	17 th Jan.	Gen. 17	Gen. 27	Rom. 17	Col. 17
19	18 th Jan.	Gen. 18	Gen. 28	Rom. 18	Col. 18
20	19 th Jan.	Gen. 19	Gen. 29	Rom. 19	Col. 19
21	20 th Jan.	Gen. 20	Gen. 30	Rom. 20	Col. 20
22	21 st Jan.	Gen. 21	Gen. 31	Rom. 21	Col. 21
23	22 nd Jan.	Gen. 22	Gen. 32	Rom. 22	Col. 22
24	23 rd Jan.	Gen. 23	Gen. 33	Rom. 23	Col. 23
25	24 th Jan.	Gen. 24	Gen. 34	Rom. 24	Col. 24
26	25 th Jan.	Gen. 25	Gen. 35	Rom. 25	Col. 25
27	26 th Jan.	Gen. 26	Gen. 36	Rom. 26	Col. 26
28	27 th Jan.	Gen. 27	Gen. 37	Rom. 27	Col. 27
29	28 th Jan.	Gen. 28	Gen. 38	Rom. 28	Col. 28
30	29 th Jan.	Gen. 29	Gen. 39	Rom. 29	Col. 29
31	30 th Jan.	Gen. 30	Gen. 40	Rom. 30	Col. 30

¶ February hath xxviij. dayes.

Psalmes.		Morning prayer. Evening prayer.			
		[1. Lesson] [2. Lesson] [1. Lesson] [2. Lesson]			
1	Kalend.	Febr.	Gen. 1	Gen. 1	Gen. 1
2	1 st Feb.	Gen. 2	Gen. 2	Gen. 2	Gen. 2
3	2 nd Feb.	Gen. 3	Gen. 3	Gen. 3	Gen. 3
4	3 rd Feb.	Gen. 4	Gen. 4	Gen. 4	Gen. 4
5	4 th Feb.	Gen. 5	Gen. 5	Gen. 5	Gen. 5
6	5 th Feb.	Gen. 6	Gen. 6	Gen. 6	Gen. 6
7	6 th Feb.	Gen. 7	Gen. 7	Gen. 7	Gen. 7
8	7 th Feb.	Gen. 8	Gen. 8	Gen. 8	Gen. 8
9	8 th Feb.	Gen. 9	Gen. 9	Gen. 9	Gen. 9
10	9 th Feb.	Gen. 10	Gen. 10	Gen. 10	Gen. 10
11	10 th Feb.	Gen. 11	Gen. 11	Gen. 11	Gen. 11
12	11 th Feb.	Gen. 12	Gen. 12	Gen. 12	Gen. 12
13	12 th Feb.	Gen. 13	Gen. 13	Gen. 13	Gen. 13
14	13 th Feb.	Gen. 14	Gen. 14	Gen. 14	Gen. 14
15	14 th Feb.	Gen. 15	Gen. 15	Gen. 15	Gen. 15
16	15 th Feb.	Gen. 16	Gen. 16	Gen. 16	Gen. 16
17	16 th Feb.	Gen. 17	Gen. 17	Gen. 17	Gen. 17
18	17 th Feb.	Gen. 18	Gen. 18	Gen. 18	Gen. 18
19	18 th Feb.	Gen. 19	Gen. 19	Gen. 19	Gen. 19
20	19 th Feb.	Gen. 20	Gen. 20	Gen. 20	Gen. 20
21	20 th Feb.	Gen. 21	Gen. 21	Gen. 21	Gen. 21
22	21 st Feb.	Gen. 22	Gen. 22	Gen. 22	Gen. 22
23	22 nd Feb.	Gen. 23	Gen. 23	Gen. 23	Gen. 23
24	23 rd Feb.	Gen. 24	Gen. 24	Gen. 24	Gen. 24
25	24 th Feb.	Gen. 25	Gen. 25	Gen. 25	Gen. 25
26	25 th Feb.	Gen. 26	Gen. 26	Gen. 26	Gen. 26
27	26 th Feb.	Gen. 27	Gen. 27	Gen. 27	Gen. 27
28	27 th Feb.	Gen. 28	Gen. 28	Gen. 28	Gen. 28
29	28 th Feb.	Gen. 29	Gen. 29	Gen. 29	Gen. 29
30	29 th Feb.	Gen. 30	Gen. 30	Gen. 30	Gen. 30

¶ March hath xxxj. dayes.

Psalmes.		Morning prayer. Evening prayer.			
		[1. Lesson] [2. Lesson] [1. Lesson] [2. Lesson]			
1	Kalend.	David.	Gen. 1	Gen. 1	Gen. 1
2	1 st Mar.	David.	Gen. 2	Gen. 2	Gen. 2
3	2 nd Mar.	David.	Gen. 3	Gen. 3	Gen. 3
4	3 rd Mar.	David.	Gen. 4	Gen. 4	Gen. 4
5	4 th Mar.	David.	Gen. 5	Gen. 5	Gen. 5
6	5 th Mar.	David.	Gen. 6	Gen. 6	Gen. 6
7	6 th Mar.	David.	Gen. 7	Gen. 7	Gen. 7
8	7 th Mar.	David.	Gen. 8	Gen. 8	Gen. 8
9	8 th Mar.	David.	Gen. 9	Gen. 9	Gen. 9
10	9 th Mar.	David.	Gen. 10	Gen. 10	Gen. 10
11	10 th Mar.	David.	Gen. 11	Gen. 11	Gen. 11
12	11 th Mar.	David.	Gen. 12	Gen. 12	Gen. 12
13	12 th Mar.	David.	Gen. 13	Gen. 13	Gen. 13
14	13 th Mar.	David.	Gen. 14	Gen. 14	Gen. 14
15	14 th Mar.	David.	Gen. 15	Gen. 15	Gen. 15
16	15 th Mar.	David.	Gen. 16	Gen. 16	Gen. 16
17	16 th Mar.	David.	Gen. 17	Gen. 17	Gen. 17
18	17 th Mar.	David.	Gen. 18	Gen. 18	Gen. 18
19	18 th Mar.	David.	Gen. 19	Gen. 19	Gen. 19
20	19 th Mar.	David.	Gen. 20	Gen. 20	Gen. 20
21	20 th Mar.	David.	Gen. 21	Gen. 21	Gen. 21
22	21 st Mar.	David.	Gen. 22	Gen. 22	Gen. 22
23	22 nd Mar.	David.	Gen. 23	Gen. 23	Gen. 23
24	23 rd Mar.	David.	Gen. 24	Gen. 24	Gen. 24
25	24 th Mar.	David.	Gen. 25	Gen. 25	Gen. 25
26	25 th Mar.	David.	Gen. 26	Gen. 26	Gen. 26
27	26 th Mar.	David.	Gen. 27	Gen. 27	Gen. 27
28	27 th Mar.	David.	Gen. 28	Gen. 28	Gen. 28
29	28 th Mar.	David.	Gen. 29	Gen. 29	Gen. 29
30	29 th Mar.	David.	Gen. 30	Gen. 30	Gen. 30
31	30 th Mar.	David.	Gen. 31	Gen. 31	Gen. 31

¶ April hath xxx. dayes.

Psalmes.		Morning prayer. Evening prayer.			
		[1. Lesson] [2. Lesson] [1. Lesson] [2. Lesson]			
1	Kalend.	David.	Gen. 1	Gen. 1	Gen. 1
2	1 st Apr.	David.	Gen. 2	Gen. 2	Gen. 2
3	2 nd Apr.	David.	Gen. 3	Gen. 3	Gen. 3
4	3 rd Apr.	David.	Gen. 4	Gen. 4	Gen. 4
5	4 th Apr.	David.	Gen. 5	Gen. 5	Gen. 5
6	5 th Apr.	David.	Gen. 6	Gen. 6	Gen. 6
7	6 th Apr.	David.	Gen. 7	Gen. 7	Gen. 7
8	7 th Apr.	David.	Gen. 8	Gen. 8	Gen. 8
9	8 th Apr.	David.	Gen. 9	Gen. 9	Gen. 9
10	9 th Apr.	David.	Gen. 10	Gen. 10	Gen. 10
11	10 th Apr.	David.	Gen. 11	Gen. 11	Gen. 11
12	11 th Apr.	David.	Gen. 12	Gen. 12	Gen. 12
13	12 th Apr.	David.	Gen. 13	Gen. 13	Gen. 13
14	13 th Apr.	David.	Gen. 14	Gen. 14	Gen. 14
15	14 th Apr.	David.	Gen. 15	Gen. 15	Gen. 15
16	15 th Apr.	David.	Gen. 16	Gen. 16	Gen. 16
17	16 th Apr.	David.	Gen. 17	Gen. 17	Gen. 17
18	17 th Apr.	David.	Gen. 18	Gen. 18	Gen. 18
19	18 th Apr.	David.	Gen. 19	Gen. 19	Gen. 19
20	19 th Apr.	David.	Gen. 20	Gen. 20	Gen. 20
21	20 th Apr.	David.	Gen. 21	Gen. 21	Gen. 21
22	21 st Apr.	David.	Gen. 22	Gen. 22	Gen. 22
23	22 nd Apr.	David.	Gen. 23	Gen. 23	Gen. 23
24	23 rd Apr.	David.	Gen. 24	Gen. 24	Gen. 24
25	24 th Apr.	David.	Gen. 25	Gen. 25	Gen. 25
26	25 th Apr.	David.	Gen. 26	Gen. 26	Gen. 26
27	26 th Apr.	David.	Gen. 27	Gen. 27	Gen. 27
28	27 th Apr.	David.	Gen. 28	Gen. 28	Gen. 28
29	28 th Apr.	David.	Gen. 29	Gen. 29	Gen. 29
30	29 th Apr.	David.	Gen. 30	Gen. 30	Gen. 30

¶ May hath xxxj. dayes.

Psalmes.		Morning prayer. Evening prayer.			
		1. Loff.	2. Loff.	1. Loff.	2. Loff.
1	b	Kalend.	P.ail & lac.	Ecclie. 7	Act. viii
2	b	vi Ro.		i. Sam. 9	Ecclie. 9
3	b	vi Ro.	Inuen. of	Pat. 1.	i. Sam. 2
4	b	vi Ro.	the Trosse.	Pat. 1.	Pat. 1.
5	b	vi Ro.		Pat. 1.	Pat. 1.
6	b	vi Ro.	Jo. Euan.	Pat. 1.	Pat. 1.
7	b	vi Ro.	Nonas.	Pat. 1.	Pat. 1.
8	b	vi Ro.		Pat. 1.	Pat. 1.
9	b	vi Ro.		Pat. 1.	Pat. 1.
10	b	vi Ro.		Pat. 1.	Pat. 1.
11	b	vi Ro.		Pat. 1.	Pat. 1.
12	b	vi Ro.	Sol in Gem.	Pat. 1.	Pat. 1.
13	b	vi Ro.		Pat. 1.	Pat. 1.
14	b	vi Ro.		Pat. 1.	Pat. 1.
15	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
16	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
17	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
18	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
19	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
20	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
21	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
22	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
23	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
24	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
25	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
26	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
27	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
28	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
29	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
30	b	vi Ro.	Idus	Pat. 1.	Pat. 1.
31	b	vi Ro.	Idus	Pat. 1.	Pat. 1.

¶ June hath xxx. dayes.

Psalmes.		Morning prayer. Evening prayer.			
		1. Loff.	2. Loff.	1. Loff.	2. Loff.
1	b	Kalend.		Ecclie. 6	Act. 14
2	b	vi Ro.		Ecclie. 6	Act. 14
3	b	vi Ro.		Ecclie. 6	Act. 14
4	b	vi Ro.		Ecclie. 6	Act. 14
5	b	vi Ro.		Ecclie. 6	Act. 14
6	b	vi Ro.		Ecclie. 6	Act. 14
7	b	vi Ro.		Ecclie. 6	Act. 14
8	b	vi Ro.		Ecclie. 6	Act. 14
9	b	vi Ro.		Ecclie. 6	Act. 14
10	b	vi Ro.		Ecclie. 6	Act. 14
11	b	vi Ro.		Ecclie. 6	Act. 14
12	b	vi Ro.		Ecclie. 6	Act. 14
13	b	vi Ro.		Ecclie. 6	Act. 14
14	b	vi Ro.		Ecclie. 6	Act. 14
15	b	vi Ro.		Ecclie. 6	Act. 14
16	b	vi Ro.		Ecclie. 6	Act. 14
17	b	vi Ro.		Ecclie. 6	Act. 14
18	b	vi Ro.		Ecclie. 6	Act. 14
19	b	vi Ro.		Ecclie. 6	Act. 14
20	b	vi Ro.		Ecclie. 6	Act. 14
21	b	vi Ro.		Ecclie. 6	Act. 14
22	b	vi Ro.		Ecclie. 6	Act. 14
23	b	vi Ro.		Ecclie. 6	Act. 14
24	b	vi Ro.		Ecclie. 6	Act. 14
25	b	vi Ro.		Ecclie. 6	Act. 14
26	b	vi Ro.		Ecclie. 6	Act. 14
27	b	vi Ro.		Ecclie. 6	Act. 14
28	b	vi Ro.		Ecclie. 6	Act. 14
29	b	vi Ro.		Ecclie. 6	Act. 14
30	b	vi Ro.		Ecclie. 6	Act. 14
31	b	vi Ro.		Ecclie. 6	Act. 14

¶ July hath xxxj. dayes.

Psalmes.		Morning prayer. Evening prayer.			
		1. Loff.	2. Loff.	1. Loff.	2. Loff.
1	b	Kalend.		Ecclie. 7	Act. viii
2	b	vi Ro.		i. Sam. 9	Ecclie. 9
3	b	vi Ro.		Pat. 1.	i. Sam. 2
4	b	vi Ro.		Pat. 1.	Pat. 1.
5	b	vi Ro.		Pat. 1.	Pat. 1.
6	b	vi Ro.		Pat. 1.	Pat. 1.
7	b	vi Ro.		Pat. 1.	Pat. 1.
8	b	vi Ro.		Pat. 1.	Pat. 1.
9	b	vi Ro.		Pat. 1.	Pat. 1.
10	b	vi Ro.		Pat. 1.	Pat. 1.
11	b	vi Ro.		Pat. 1.	Pat. 1.
12	b	vi Ro.		Pat. 1.	Pat. 1.
13	b	vi Ro.		Pat. 1.	Pat. 1.
14	b	vi Ro.		Pat. 1.	Pat. 1.
15	b	vi Ro.		Pat. 1.	Pat. 1.
16	b	vi Ro.		Pat. 1.	Pat. 1.
17	b	vi Ro.		Pat. 1.	Pat. 1.
18	b	vi Ro.		Pat. 1.	Pat. 1.
19	b	vi Ro.		Pat. 1.	Pat. 1.
20	b	vi Ro.		Pat. 1.	Pat. 1.
21	b	vi Ro.		Pat. 1.	Pat. 1.
22	b	vi Ro.		Pat. 1.	Pat. 1.
23	b	vi Ro.		Pat. 1.	Pat. 1.
24	b	vi Ro.		Pat. 1.	Pat. 1.
25	b	vi Ro.		Pat. 1.	Pat. 1.
26	b	vi Ro.		Pat. 1.	Pat. 1.
27	b	vi Ro.		Pat. 1.	Pat. 1.
28	b	vi Ro.		Pat. 1.	Pat. 1.
29	b	vi Ro.		Pat. 1.	Pat. 1.
30	b	vi Ro.		Pat. 1.	Pat. 1.
31	b	vi Ro.		Pat. 1.	Pat. 1.

¶ August hath xxxj. dayes.

Psalmes.		Morning prayer. Evening prayer.			
		1. Loff.	2. Loff.	1. Loff.	2. Loff.
1	b	Kalend.		Ecclie. 6	Act. 14
2	b	vi Ro.		Ecclie. 6	Act. 14
3	b	vi Ro.		Ecclie. 6	Act. 14
4	b	vi Ro.		Ecclie. 6	Act. 14
5	b	vi Ro.		Ecclie. 6	Act. 14
6	b	vi Ro.		Ecclie. 6	Act. 14
7	b	vi Ro.		Ecclie. 6	Act. 14
8	b	vi Ro.		Ecclie. 6	Act. 14
9	b	vi Ro.		Ecclie. 6	Act. 14
10	b	vi Ro.		Ecclie. 6	Act. 14
11	b	vi Ro.		Ecclie. 6	Act. 14
12	b	vi Ro.		Ecclie. 6	Act. 14
13	b	vi Ro.		Ecclie. 6	Act. 14
14	b	vi Ro.		Ecclie. 6	Act. 14
15	b	vi Ro.		Ecclie. 6	Act. 14
16	b	vi Ro.		Ecclie. 6	Act. 14
17	b	vi Ro.		Ecclie. 6	Act. 14
18	b	vi Ro.		Ecclie. 6	Act. 14
19	b	vi Ro.		Ecclie. 6	Act. 14
20	b	vi Ro.		Ecclie. 6	Act. 14
21	b	vi Ro.		Ecclie. 6	Act. 14
22	b	vi Ro.		Ecclie. 6	Act. 14
23	b	vi Ro.		Ecclie. 6	Act. 14
24	b	vi Ro.		Ecclie. 6	Act. 14
25	b	vi Ro.		Ecclie. 6	Act. 14
26	b	vi Ro.		Ecclie. 6	Act. 14
27	b	vi Ro.		Ecclie. 6	Act. 14
28	b	vi Ro.		Ecclie. 6	Act. 14
29	b	vi Ro.		Ecclie. 6	Act. 14
30	b	vi Ro.		Ecclie. 6	Act. 14
31	b	vi Ro.		Ecclie. 6	Act. 14

¶ Note that the 13 of Daniel, touching the history of Sufanar, isto be read vntill these words: And king Assyages, &c.

¶ September hath xxx. dayes.

Plalmes.		Morning prayer.		Evening prayer.	
		1. Luff.	2. Luff.	1. Luff.	2. Luff.
1	f Kalend.	Giles.	Voic. 13	Pa. ii.	Vol. 14
2	g iiii Ro.		Joel. i.	Joel. ii.	Rom. ii.
3	a iiii Ro.		iii	Amos. i.	iii
4	e iiii Ro.		Amos. ii.	iii	b
5	c Nonas	Dog days	iii	iii	b
6	e iiii. Jo.	ende.	iii	iii	b
7	e iiii Jo.	Emur. bth.	iiii	iiii	iiii
8	f iiii Jo.	Pa. of 99	Obadi.	Jon. i.	ix
9	g iiii Jo.		Jon. 2. 3	iiii	ix
10	a iiii Jo.		Mich. i.	Mich. 2	xi
11	b iiii Jo.		iii	iii	xi
12	c Idus.	Sol in Lib.	b	iiii	xi
13	e iiii		iii	iiii	xi
14	f iiii		iiii	iiii	xi
15	g iiii		iiii	iiii	xi
16	a iiii		iiii	iiii	xi
17	b iiii		iiii	iiii	xi
18	c iiii		iiii	iiii	xi
19	e iiii		iiii	iiii	xi
20	f iiii		iiii	iiii	xi
21	g iiii		iiii	iiii	xi
22	a iiii		iiii	iiii	xi
23	b iiii		iiii	iiii	xi
24	c iiii		iiii	iiii	xi
25	e iiii		iiii	iiii	xi
26	f iiii		iiii	iiii	xi
27	g iiii		iiii	iiii	xi
28	a iiii		iiii	iiii	xi
29	b iiii		iiii	iiii	xi
30	c iiii		iiii	iiii	xi
31	e iiii		iiii	iiii	xi
32	f iiii		iiii	iiii	xi
33	g iiii		iiii	iiii	xi
34	a iiii		iiii	iiii	xi
35	b iiii		iiii	iiii	xi
36	c iiii		iiii	iiii	xi
37	e iiii		iiii	iiii	xi
38	f iiii		iiii	iiii	xi
39	g iiii		iiii	iiii	xi
40	a iiii		iiii	iiii	xi
41	b iiii		iiii	iiii	xi
42	c iiii		iiii	iiii	xi
43	e iiii		iiii	iiii	xi
44	f iiii		iiii	iiii	xi
45	g iiii		iiii	iiii	xi
46	a iiii		iiii	iiii	xi
47	b iiii		iiii	iiii	xi
48	c iiii		iiii	iiii	xi
49	e iiii		iiii	iiii	xi
50	f iiii		iiii	iiii	xi
51	g iiii		iiii	iiii	xi
52	a iiii		iiii	iiii	xi
53	b iiii		iiii	iiii	xi
54	c iiii		iiii	iiii	xi
55	e iiii		iiii	iiii	xi
56	f iiii		iiii	iiii	xi
57	g iiii		iiii	iiii	xi
58	a iiii		iiii	iiii	xi
59	b iiii		iiii	iiii	xi
60	c iiii		iiii	iiii	xi
61	e iiii		iiii	iiii	xi
62	f iiii		iiii	iiii	xi
63	g iiii		iiii	iiii	xi
64	a iiii		iiii	iiii	xi
65	b iiii		iiii	iiii	xi
66	c iiii		iiii	iiii	xi
67	e iiii		iiii	iiii	xi
68	f iiii		iiii	iiii	xi
69	g iiii		iiii	iiii	xi
70	a iiii		iiii	iiii	xi
71	b iiii		iiii	iiii	xi
72	c iiii		iiii	iiii	xi
73	e iiii		iiii	iiii	xi
74	f iiii		iiii	iiii	xi
75	g iiii		iiii	iiii	xi
76	a iiii		iiii	iiii	xi
77	b iiii		iiii	iiii	xi
78	c iiii		iiii	iiii	xi
79	e iiii		iiii	iiii	xi
80	f iiii		iiii	iiii	xi

¶ October hath xxxj. dayes.

Plalines		Morning prayer. [Euening prayer.]				
		1. Loff. [2. Loff.]		1. Loff. [2. Loff.]		
	Salend.	Remige.	Bar. 4.	John 20.	1. cor. 16.	
1	bi Ro.		Tobi. 5.	John 22.	1. cor. 1.	
2	bi Ro.		bi	Tobi. 2.	1. cor. 1.	
3	iiii Ro.		iii	iii	1. cor. 1.	
4	iii Ro.		iiii	iiii	1. cor. 1.	
5	Psi. Ro.	Fayth.	Indic. i.	Indic. ii	1. cor. 1.	
6	Nonas.		iii	iii	1. cor. 1.	
7	iiii Ro.		ii	ii	1. cor. 1.	
8	bi Ro.	Denis.	iii	iii	1. cor. 1.	
9	bi Ro.		iiii	iiii	1. cor. 1.	
10	iii Ro.		iii	iii	1. cor. 1.	
11	iiii Ro.	Sol. in Scor.	iiii	iiii	1. cor. 1.	
12	iii Ro.	Edward.	iiii	iiii	1. cor. 1.	
13	bi Ro.	Idus.	iiii	iiii	1. cor. 1.	
14	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
15	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
16	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
17	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
18	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
19	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
20	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
21	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
22	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
23	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
24	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
25	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
26	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
27	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
28	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
29	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
30	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	
31	iiii Ro.	Idus.	iiii	iiii	1. cor. 1.	

Note that the 6. of Exodus is rote read the first of October
in morning prayer, unto these words, these be the heads, &c.

¶ Nouember hath xxx.dayes.

Psalms.		Morning prayer. Evening prayer.			
		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	Ps. 124.	All Saints.	Matth. 23.	Matth. 23.	Matth. 23.
2	Ps. 125.		Matth. 23.	Matth. 23.	Matth. 23.
3	Ps. 126.		Matth. 23.	Matth. 23.	Matth. 23.
4	Ps. 127.		Matth. 23.	Matth. 23.	Matth. 23.
5	Ps. 128.		Matth. 23.	Matth. 23.	Matth. 23.
6	Ps. 129.		Matth. 23.	Matth. 23.	Matth. 23.
7	Ps. 130.		Matth. 23.	Matth. 23.	Matth. 23.
8	Ps. 131.		Matth. 23.	Matth. 23.	Matth. 23.
9	Ps. 132.		Matth. 23.	Matth. 23.	Matth. 23.
10	Ps. 133.		Matth. 23.	Matth. 23.	Matth. 23.
11	Ps. 134.		Matth. 23.	Matth. 23.	Matth. 23.
12	Ps. 135.		Matth. 23.	Matth. 23.	Matth. 23.
13	Ps. 136.		Matth. 23.	Matth. 23.	Matth. 23.
14	Ps. 137.		Matth. 23.	Matth. 23.	Matth. 23.
15	Ps. 138.		Matth. 23.	Matth. 23.	Matth. 23.
16	Ps. 139.		Matth. 23.	Matth. 23.	Matth. 23.
17	Ps. 140.		Matth. 23.	Matth. 23.	Matth. 23.
18	Ps. 141.		Matth. 23.	Matth. 23.	Matth. 23.
19	Ps. 142.		Matth. 23.	Matth. 23.	Matth. 23.
20	Ps. 143.		Matth. 23.	Matth. 23.	Matth. 23.
21	Ps. 144.		Matth. 23.	Matth. 23.	Matth. 23.
22	Ps. 145.		Matth. 23.	Matth. 23.	Matth. 23.
23	Ps. 146.		Matth. 23.	Matth. 23.	Matth. 23.
24	Ps. 147.		Matth. 23.	Matth. 23.	Matth. 23.
25	Ps. 148.		Matth. 23.	Matth. 23.	Matth. 23.
26	Ps. 149.		Matth. 23.	Matth. 23.	Matth. 23.
27	Ps. 150.		Matth. 23.	Matth. 23.	Matth. 23.
28	Ps. 151.		Matth. 23.	Matth. 23.	Matth. 23.
29	Ps. 152.		Matth. 23.	Matth. 23.	Matth. 23.
30	Ps. 153.		Matth. 23.	Matth. 23.	Matth. 23.

C Note, that the beginning of the xxi. Chap. of Eccles. is to
 yet. 6. But a griefe of heart, &c. must be read with the 35. 2. 3.

¶ Note that the 46. Chapter of Ecclesiasticus is to be read
unto these words, After this he said &c

December hath xxxj dayes.

Psalmes.		Morning prayer.		Euening prayer.	
		1. Leff.	2. Leffo.	1. Leff.	2. Leff.
1	f Kalend	Exa. 14	1. Cor. ii.	Exa. 15	Ordo. di.
2	g 1111 Ro.	xxii	iiii	xxiii	vi11
3	g 1111 Ro.	xxiii	iiii	xxiv	ix
4	h 1111 Ro.	xx. xxi.		xxv	x
5	c Nonas.	xx. ii.		xxvi	xi
6	d 1111 Ro.	Richs. B.	1. b.	xxvii	xii
7	e 1111 Ro.	xxviii	di. di.	xxviii	xiii
8	f 1111 Ro.	xxix	di.	xxix	xiiii
9	g 1111 Ro.	xxxi	ix	xxxi	vi
10	h 1111 Ro.	xxxi	x	xxxi	vii
11	i 1111 Ro.	xxxi	xi	xxxi	viii
12	j 1111 Ro.	xxxi	xii	xxxi	ix
13	k 1111 Ro.	xxxi	xiii	xxxi	x
14	l 1111 Ro.	xxxi	xiiii	xxxi	xi
15	m 1111 Ro.	xxxi	xv	xxxi	xii
16	n 1111 Ro.	xxxi	xvi	xxxi	xiii
17	o 1111 Ro.	xxxi	xvii	xxxi	xiiii
18	p 1111 Ro.	xxxi	xviii	xxxi	xv
19	q 1111 Ro.	xxxi	xix	xxxi	xvi
20	r 1111 Ro.	xxxi	xx	xxxi	xvii
21	s 1111 Ro.	xxxi	xxi	xxxi	xviii
22	t 1111 Ro.	xxxi	xxii	xxxi	xix
23	u 1111 Ro.	xxxi	xxiii	xxxi	xx
24	v 1111 Ro.	xxxi	xxiiii	xxxi	xxi
25	w 1111 Ro.	xxxi	xxv	xxxi	xxii
26	x 1111 Ro.	xxxi	xxvi	xxxi	xxiii
27	y 1111 Ro.	xxxi	xxvii	xxxi	xxiiii
28	z 1111 Ro.	xxxi	xxviii	xxxi	xxv
29	a 1111 Ro.	xxxi	xxix	xxxi	xxvi
30	b 1111 Ro.	xxxi	xxx	xxxi	xxvii
31	c 1111 Ro.	xxxi	xxxi	xxxi	xxviii
32	d 1111 Ro.	xxxi	xxxii	xxxi	xxix
33	e 1111 Ro.	xxxi	xxxiii	xxxi	xxx
34	f 1111 Ro.	xxxi	xxxiiii	xxxi	xxxi
35	g 1111 Ro.	xxxi	xxxv	xxxi	xxxii
36	h 1111 Ro.	xxxi	xxxvi	xxxi	xxxiii
37	i 1111 Ro.	xxxi	xxxvii	xxxi	xxxiiii
38	j 1111 Ro.	xxxi	xxxviii	xxxi	xxxv
39	k 1111 Ro.	xxxi	xxxix	xxxi	xxxvi
40	l 1111 Ro.	xxxi	xl	xxxi	xxxvii
41	m 1111 Ro.	xxxi	xli	xxxi	xxxviii
42	n 1111 Ro.	xxxi	xlii	xxxi	xxxix
43	o 1111 Ro.	xxxi	xliiii	xxxi	xl
44	p 1111 Ro.	xxxi	xlv	xxxi	xli
45	q 1111 Ro.	xxxi	xli	xxxi	xlii
46	r 1111 Ro.	xxxi	xlii	xxxi	xliiii
47	s 1111 Ro.	xxxi	xliiii	xxxi	xlv
48	t 1111 Ro.	xxxi	xlv	xxxi	xli
49	u 1111 Ro.	xxxi	xli	xxxi	xlii
50	v 1111 Ro.	xxxi	xlii	xxxi	xliiii
51	w 1111 Ro.	xxxi	xlv	xxxi	xlv
52	x 1111 Ro.	xxxi	xli	xxxi	xli
53	y 1111 Ro.	xxxi	xlii	xxxi	xlii
54	z 1111 Ro.	xxxi	xliiii	xxxi	xliiii
55	a 1111 Ro.	xxxi	xlv	xxxi	xlv
56	b 1111 Ro.	xxxi	xli	xxxi	xli
57	c 1111 Ro.	xxxi	xlii	xxxi	xlii
58	d 1111 Ro.	xxxi	xliiii	xxxi	xliiii
59	e 1111 Ro.	xxxi	xlv	xxxi	xlv
60	f 1111 Ro.	xxxi	xli	xxxi	xli
61	g 1111 Ro.	xxxi	xlii	xxxi	xlii
62	h 1111 Ro.	xxxi	xliiii	xxxi	xliiii
63	i 1111 Ro.	xxxi	xlv	xxxi	xlv
64	j 1111 Ro.	xxxi	xli	xxxi	xli
65	k 1111 Ro.	xxxi	xlii	xxxi	xlii
66	l 1111 Ro.	xxxi	xliiii	xxxi	xliiii
67	m 1111 Ro.	xxxi	xlv	xxxi	xlv
68	n 1111 Ro.	xxxi	xli	xxxi	xli
69	o 1111 Ro.	xxxi	xlii	xxxi	xlii
70	p 1111 Ro.	xxxi	xliiii	xxxi	xliiii
71	q 1111 Ro.	xxxi	xlv	xxxi	xlv
72	r 1111 Ro.	xxxi	xli	xxxi	xli
73	s 1111 Ro.	xxxi	xlii	xxxi	xlii
74	t 1111 Ro.	xxxi	xliiii	xxxi	xliiii
75	u 1111 Ro.	xxxi	xlv	xxxi	xlv
76	v 1111 Ro.	xxxi	xli	xxxi	xli
77	w 1111 Ro.	xxxi	xlii	xxxi	xlii
78	x 1111 Ro.	xxxi	xliiii	xxxi	xliiii
79	y 1111 Ro.	xxxi	xlv	xxxi	xlv
80	z 1111 Ro.	xxxi	xli	xxxi	xli
81	a 1111 Ro.	xxxi	xlii	xxxi	xlii
82	b 1111 Ro.	xxxi	xliiii	xxxi	xliiii
83	c 1111 Ro.	xxxi	xlv	xxxi	xlv
84	d 1111 Ro.	xxxi	xli	xxxi	xli
85	e 1111 Ro.	xxxi	xlii	xxxi	xlii
86	f 1111 Ro.	xxxi	xliiii	xxxi	xliiii
87	g 1111 Ro.	xxxi	xlv	xxxi	xlv
88	h 1111 Ro.	xxxi	xli	xxxi	xli
89	i 1111 Ro.	xxxi	xlii	xxxi	xlii
90	j 1111 Ro.	xxxi	xliiii	xxxi	xliiii
91	k 1111 Ro.	xxxi	xlv	xxxi	xlv
92	l 1111 Ro.	xxxi	xli	xxxi	xli
93	m 1111 Ro.	xxxi	xlii	xxxi	xlii
94	n 1111 Ro.	xxxi	xliiii	xxxi	xliiii
95	o 1111 Ro.	xxxi	xlv	xxxi	xlv
96	p 1111 Ro.	xxxi	xli	xxxi	xli
97	q 1111 Ro.	xxxi	xlii	xxxi	xlii
98	r 1111 Ro.	xxxi	xliiii	xxxi	xliiii
99	s 1111 Ro.	xxxi	xlv	xxxi	xlv
100	t 1111 Ro.	xxxi	xli	xxxi	xli
101	u 1111 Ro.	xxxi	xlii	xxxi	xlii
102	v 1111 Ro.	xxxi	xliiii	xxxi	xliiii
103	w 1111 Ro.	xxxi	xlv	xxxi	xlv
104	x 1111 Ro.	xxxi	xli	xxxi	xli
105	y 1111 Ro.	xxxi	xlii	xxxi	xlii
106	z 1111 Ro.	xxxi	xliiii	xxxi	xliiii
107	a 1111 Ro.	xxxi	xlv	xxxi	xlv
108	b 1111 Ro.	xxxi	xli	xxxi	xli
109	c 1111 Ro.	xxxi	xlii	xxxi	xlii
110	d 1111 Ro.	xxxi	xliiii	xxxi	xliiii
111	e 1111 Ro.	xxxi	xlv	xxxi	xlv
112	f 1111 Ro.	xxxi	xli	xxxi	xli
113	g 1111 Ro.	xxxi	xlii	xxxi	xlii
114	h 1111 Ro.	xxxi	xliiii	xxxi	xliiii
115	i 1111 Ro.	xxxi	xlv	xxxi	xlv
116	j 1111 Ro.	xxxi	xli	xxxi	xli
117	k 1111 Ro.	xxxi	xlii	xxxi	xlii
118	l 1111 Ro.	xxxi	xliiii	xxxi	xliiii
119	m 1111 Ro.	xxxi	xlv	xxxi	xlv
120	n 1111 Ro.	xxxi	xli	xxxi	xli
121	o 1111 Ro.	xxxi	xlii	xxxi	xlii
122	p 1111 Ro.	xxxi	xliiii	xxxi	xliiii
123	q 1111 Ro.	xxxi	xlv	xxxi	xlv
124	r 1111 Ro.	xxxi	xli	xxxi	xli
125	s 1111 Ro.	xxxi	xlii	xxxi	xlii
126	t 1111 Ro.	xxxi	xliiii	xxxi	xliiii
127	u 1111 Ro.	xxxi	xlv	xxxi	xlv
128	v 1111 Ro.	xxxi	xli	xxxi	xli
129	w 1111 Ro.	xxxi	xlii	xxxi	xlii
130	x 1111 Ro.	xxxi	xliiii	xxxi	xliiii
131	y 1111 Ro.	xxxi	xlv	xxxi	xlv
132	z 1111 Ro.	xxxi	xli	xxxi	xli
133	a 1111 Ro.	xxxi	xlii	xxxi	xlii
134	b 1111 Ro.	xxxi	xliiii	xxxi	xliiii
135	c 1111 Ro.	xxxi	xlv	xxxi	xlv
136	d 1111 Ro.	xxxi	xli	xxxi	xli
137	e 1111 Ro.	xxxi	xlii	xxxi	xlii
138	f 1111 Ro.	xxxi	xliiii	xxxi	xliiii
139	g 1111 Ro.	xxxi	xlv	xxxi	xlv
140	h 1111 Ro.	xxxi	xli	xxxi	xli
141	i 1111 Ro.	xxxi	xlii	xxxi	xlii
142	j 1111 Ro.	xxxi	xliiii	xxxi	xliiii
143	k 1111 Ro.	xxxi	xlv	xxxi	xlv
144	l 1111 Ro.	xxxi	xli	xxxi	xli
145	m 1111 Ro.	xxxi	xlii	xxxi	xlii
146	n 1111 Ro.	xxxi	xliiii	xxxi	xliiii
147	o 1111 Ro.	xxxi	xlv	xxxi	xlv
148	p 1111 Ro.	xxxi	xli	xxxi	xli
149	q 1111 Ro.	xxxi	xlii	xxxi	xlii
150	r 1111 Ro.	xxxi	xliiii	xxxi	xliiii
151	s 1111 Ro.	xxxi	xlv	xxxi	xlv
152	t 1111 Ro.	xxxi	xli	xxxi	xli
153	u 1111 Ro.	xxxi	xlii	xxxi	xlii
154	v 1111 Ro.	xxxi	xliiii	xxxi	xliiii
155	w 1111 Ro.	xxxi	xlv	xxxi	xlv
156	x 1111 Ro.	xxxi	xli	xxxi	xli
157	y 1111 Ro.	xxxi	xlii	xxxi	xlii
158	z 1111 Ro.	xxxi	xliiii	xxxi	xliiii
159	a 1111 Ro.	xxxi	xlv	xxxi	xlv
160	b 1111 Ro.	xxxi	xli	xxxi	xli
161	c 1111 Ro.	xxxi	xlii	xxxi	xlii
162	d 1111 Ro.	xxxi	xliiii	xxxi	xliiii
163	e 1111 Ro.	xxxi	xlv	xxxi	xlv
164	f 1111 Ro.	xxxi	xli	xxxi	xli
165	g 1111 Ro.	xxxi	xlii	xxxi	xlii
166	h 1111 Ro.	xxxi	xliiii	xxxi	xliiii
167	i 1111 Ro.	xxxi	xlv	xxxi	xlv
168	j 1111 Ro.	xxxi	xli	xxxi	xli
169	k 1111 Ro.	xxxi	xlii	xxxi	xlii
170	l 1111 Ro.	xxxi	xliiii	xxxi	xliiii
171	m 1111 Ro.	xxxi	xlv	xxxi	xlv
172	n 1111 Ro.	xxxi	xli	xxxi	xli
173	o 1111 Ro.	xxxi	xlii	xxxi	xlii
174	p 1111 Ro.	xxxi	xliiii	xxxi	xliiii
175	q 1111 Ro.	xxxi	xlv	xxxi	xlv
176	r 1111 Ro.	xxxi	xli	xxxi	xli
177	s 1111 Ro.	xxxi	xlii	xxxi	xlii
178	t 1111 Ro.	xxxi	xliiii	xxxi	xliiii
179	u 1111 Ro.	xxxi	xlv	xxxi	xlv
180	v 1111 Ro.	xxxi	xli	xxxi	xli
181	w 1111 Ro.	xxxi	xlii	xxxi	xlii
182	x 1111 Ro.	xxxi	xliiii	xxxi	xliiii
183	y 1111 Ro.	xxxi	xlv	xxxi	xlv
184	z 1111 Ro.	xxxi	xli	xxxi	xli
185	a 1111 Ro.	xxxi	xlii	xxxi	xlii
186	b 1111 Ro.	xxxi	xliiii	xxxi	xliiii
187	c 1111 Ro.	xxxi	xlv	xxxi	xlv
188	d 1111 Ro.	xxxi	xli	xxxi	xli
189	e 1111 Ro.	xxxi	xlii	xxxi	xlii
190	f 1111 Ro.	xxxi	xliiii	xxxi	xliiii
191	g 1111 Ro.	xxxi	xlv	xxxi	xlv
192	h 1111 Ro.	xxxi	xli	xxxi	xli
193	i 1111 Ro.	xxxi	xlii	xxxi	xlii
194	j 1111 Ro.	xxxi	xliiii	xxxi	xliiii
195	k 1111 Ro.	xxxi	xlv	xxxi	xlv
196	l 1111 Ro.	xxxi	xli	xxxi	xli
197	m 1111 Ro.	xxxi	xlii	xxxi	xlii
198	n 1111 Ro.	xxxi	xliiii	xxxi	xliiii
199	o 1111 Ro.	xxxi	xlv	xxxi	xlv
200	p 1111 Ro.	xxxi	xli	xxxi	xli
201	q 1111 Ro.	xxxi	xlii	xxxi	xlii
202	r 1111 Ro.	xxxi	xliiii	xxxi	xliiii
203	s 1111 Ro.	xxxi	xlv	xxxi	xlv
204	t 1111 Ro.	xxxi	xli	xxxi	xli
205	u 1111 Ro.	xxxi	xlii	xxxi	xlii
206	v 1111 Ro.	xxxi	xliiii	xxxi	xliiii
207	w 1111 Ro.	xxxi	xlv	xxxi	xlv
208	x 1111 Ro.	xxxi	xli	xxxi	xli
209	y 1111 Ro.	xxxi	xlii	xxxi	xlii
210	z 1111 Ro.	xxxi	xliiii	xxxi	xliiii
211	a 1111 Ro.	xxxi	xlv	xxxi	xlv
212	b 1111 Ro.	xxxi	xli	xxxi	xli
213	c 1111 Ro.	xxxi	xlii	xxxi	xlii
214	d 1111 Ro.	xxxi	xliiii	xxxi	xliiii
215	e 1111 Ro.	xxxi	xlv	xxxi	xlv
216	f 1111 Ro.	xxxi	xli	xxxi	xli
217	g 1111 Ro.	xxxi	xlii	xxxi	xlii
218	h 1111 Ro.	xxxi	xliiii	xxxi	xliiii
219	i 1111 Ro.	xxxi	xlv	xxxi	xlv
220	j 1111 Ro.	xxxi	xli	xxxi	xli
221	k 1111 Ro.	xxxi	xlii	xxxi	xlii
222	l 1111 Ro.	xxxi	xliiii	xxxi	xliiii
223	m 1111 Ro.	xxxi	xlv	xxxi	xlv
224	n 1111 Ro.	xxxi	xli	xxxi	xli
225	o 1111 Ro.	xxxi	xlii	xxxi	xlii
226	p 1111 Ro.	xxxi	xliiii	xxxi	xliiii
227	q 1111 Ro.	xxxi	xlv	xxxi	xlv
228	r 1111 Ro.	xxxi	xli	xxxi	xli
229	s 1111 Ro.	xxxi	xlii	xxxi	xlii
230	t 1111 Ro.	xxxi	xliiii	xxxi	xliiii
231	u 1111 Ro.	xxxi	xlv	xxxi	xlv
232	v 1111 Ro.	xxxi	xli	xxxi	xli
233	w 1111 Ro.	xxxi	xlii	xxxi	xlii
234	x 1111 Ro.	xxxi	xliiii	xxxi	xliiii
235	y 1111 Ro.	xxxi	xlv	xxxi	xlv
236	z 1111 Ro.	xxxi	xli	xxxi	xli
237	a 1111 Ro.	xxxi	xlii	xxxi	xlii
238	b 1111 Ro.	xxxi	xliiii	xxxi	xliiii
239	c 1111 Ro.	xxxi	xlv	xxxi	xlv
240	d 1111 Ro.	xxxi	xli	xxxi	xli
241	e 1111 Ro.	xxxi	xlii	xxxi	xlii
242	f 1111 Ro.	xxxi	xliiii	xxxi	xliiii
243	g 1111 Ro.	xxxi	xlv	xxxi	xlv
244	h 1111 Ro.	xxxi	xli	xxxi	xli
245	i 1111 Ro.	xxxi	xlii	xxxi	xlii
246	j 1111 Ro.	xxxi	xliiii	xxxi	xliiii
247	k 1111				

**Proper Lessons to bee read for the first Lessons both
at Morning and Euening prayer, on the Sundayes
throughout the whole yeere, and for some also
the second Lessons.**

<i>Sundayes of Aduent.</i>	<i>J Mattens.</i>	<i>J Euening.</i>	<i>Trinity Sunday.</i>	<i>J Mattens.</i>	<i>J Euening.</i>
The first, ii. iii. iiii.	Esa. i. v. xxv. xxx.	Esa. ii. xxvi. xxvi. xxxii.	i. Lesson, ii. Lesson,	Genesis xviii. Matth. iii.	Iosuah i.
¶ Sundayes after Trinitie.					
<i>Sundayes after Christmas.</i>			<i>First Sunday.</i>	<i>J Mattens.</i>	<i>J Euening.</i>
The first, ii.	Esa. xxxviii. xli.	Esa. xxxviii. xliii.	ii. iii. iiii. v. vi. vii. viii. ix. x. xi. xii. xiii. xiv. xv. xvi. xvii. xviii. xix. xx. xxi. xxii. xxiii. xxiv. xxv. xxvi.	Iosuah x. Iudg. iii. i. Sam. ii. i. Sam. xii. xv. ii. Sam. xii. xxii. i. Kings. xiii. xviii. xxi. ii. Kings v. x. xix. Ieremie v. xxxv. Ezech. ii. xvi. xx. Daniel iii. Ioel ii. Abac. ii. Prouerb. ii. xi. xiii. xv. xvii.	Iosuah xxiii. Iudg. v. i. Sam. iii. i. Kings. xiii. xvii. ii. Sam. xxi. xxiii. iii. Kings xvii. xix. xxii. ii. Kings ix. xviii. xxiii. Ieremie xxii. xxxvi. Ezech. xiii. xviii. xxiii. Daniel vi. Mich. vi. Prouerb. i. iii. xii. xiii. xvi. xix.
<i>Sundayes after the Epiphany.</i>					
The first, ii. iii. iiii. v.	Esa. xliiii. li. lv. lvii. lix.	Esa. xli. liii. lvi. lviii. lxiii.			
<i>Septuagesima. Sexagesima. Quinquagesima.</i>	Genesis i. iii. ix.	Genesis ii. vi. xii.			
<i>J. Lems.</i>					
<i>First Sunday.</i>	Genesis xix. xxvii. xxxix. Genesis xliii. Exod. iii. ix.	Genesis xxi. xxxiii. xli. Genesis. xlv. Exod. v. x.			
<i>Easter day.</i>					
i. Lesson, ii. Lesson,	Exod. xii. Rom. vi.	Exod. xiii. Ages ii.			
¶ Sundayes after Easter.					
<i>The first.</i>	<i>J Mattens.</i>	<i>J Euening.</i>	<i>S. Andrew.</i>	<i>J Mattens.</i>	<i>J Euening.</i>
ii. iii. iiii. v.	Numb. xvi. xxiii. Deut. iiii. vi. viii.	Numb. xxi. xxv. Deut. v. vii. ix.	Prouerb. xx. Nati. of Christ. i. Lesson.	xxiii. Esa. ix.	Prouerb. xxi. xxiii
<i>Sunday after Ascension day</i>	Deut. xii.	Deut. xii.	ii. Lesson.	Luke ii. vnto And vnto me good will.	Esa. vii. God spake once a- gain to Ahaz. Titus iii. The kindnesse and loue &c. vnto Foolish &c.
<i>Whitsunday.</i>			<i>S. Steuen.</i>		
i. Lesson,	Deut. xvi.	Wisdoms i.	i. Lesson.	Prouerb. xxviii. Ages vi. & vii. Steuen full of faith, &c. vnto And when xl. yeeres, &c.	Eccle. iiii. Ages vii. And when xl. yeeres were &c. vnto Steuen full of the holy, &c.
ii. Lesson.	Ages x. Then Peter opened his mouth, &c.	Ages. ix. It for- tuned &c. vnto After the.	ii. Lesson.		
			<i>Saint Iohn.</i>		
			i. Lesson	Eccle. v. Apocal.	Eccle. vi. Apoc. xii.
			ii. Lesson.		

¶ Lessons proper for Holy dayes.

Innoçents day.	¶ Matins. Iere. xxxi. vnto Moreouer I heard Ephra- im.	¶ Euenſong. Wiſedome. i.	Saint Marke.	¶ Matins. Eccle. iiii.	¶ Euenſong Eccle. v.
Circumciſion i. Leſſon.	Genetiſ. xviij.	Deut. x. vnto And now Iſ- rael the end, Col. ii.	Phil. & Iacob.	Eccle. vii.	Eccle. ix.
ii. Leſſon. Epiphanie. i. Leſſon. ii. Leſſon.	Rom. ii. Eſai. lvi. Luk. 3. vnto 50 þ he was ſup- poſed to be þ ſon of Iſoſeph.	Eſai. xlix. Iohn ii. vnto After this hee went to Ca- pernaum.	Aſcenſion day. Munday in Whitiſ. weeke. i. Leſſon.	Deut. x. Gene. xi. vnto Theſe are the generations of Sem.	ii. Kings. ii. Num. xi. Ga- ther vnto me, &c. vnto Mo- ſes and the Elders.
Conuerſion of S. Paul. i. Leſſon. ii. Leſſon.	Wiſedome v. Acts xii. vnto They heard him.	Wiſedome vi. Acts xvi.	ii. Leſſon. Tueſday in Whitiſ. weeke.	i. Cor. xii. i. Sam. xix. Dauid came to Samuel &c.	Deut. xxx.
Purification of Marie. S. Matthias. Annunciation of Marie.	Wiſedome ix. Wiſdome xix.	Wiſedome xii. Eccle. i.	S. Barnabe. i. Leſſon. ii. Leſſon.	Eccle. x. Acts xiii.	Eccle. xii. Acts xv. vnto After certaine dayes.
Wedneſday before Eaſter. Thuſday be- fore Eaſter. Good Friday. Eaſter Euen.	Eccle. ii. Oſee. xiii. Daniel ix. Genetiſ. xxii. Zacharie ix.	Eccle. iii. Oſee. xiiii. Iere. xxxi. Eſai. liii. Exodus xiii.	S. Iohn Bapt. i. Leſſon. ii. Leſſon.	Mala. iii. Mat. xii.	Mala. iiiii. Matth. xiii vnto. Wheſe- ſus heard, Eccle. xix. Acts iii.
Munday in Eaſter weeke. i. Leſſon. ii. Leſſon. Tueſday in Eaſter weeke. i. Leſſon. ii. Leſſon.	Exod. xvi. Matth. xviii. Exod. xxi. Luk. 24. vnto And behold, two of them.	Exodus xvii. Acts iii. Exod. xxxii. i. Cor. xv.	Saint Peter, i. Leſſon. ii. Leſſon.	Eccle. xxi. Eccle. xxv. xxxv xxxix li	Eccle. xxii. Eccle. xxxix. xxxviii xliii Iob. i.
			Simon & Iude. i. Leſſon.	Iob. xlii. xxv.	Iob. xlii.
			All Saintes. i. Leſſon.	Wiſd. ii. vnto Bleſſed is ra- ther the &c. Heb. xi. xii. Saintes by faith, vnto, If ye endure chaffening.	Wiſedome v. vnto, Hiſ ie- louſie alſo.
			ii. Leſſon.		Apoc. xix. vnto And I ſaw an Angel ſtand,

¶ Proper Pſalmes on certaine dayes.

	For Morning.	For Euening.		For Morning.	For Euening.
Chriſtmas day.	Pſalme. xix. xlv lxxxv	Pſal. lxxxix. cx cxxxii	Aſcenſion day.	Pſalme. viii. xv xxi	xxiii xlviij cviii
Eaſter day.	ii lvii cxi	cxlii cxliii cxviii	Whitiſunday.	xlviij lxvii	cliii cxlvi
Septuageſima. Sexageſima. Quinquageſima Quadrageſima.	before Eaſter.	ix. weekes. viii. weekes. vij. weekes. vj. weekes.	Rogations. Whitiſunday. Trinity ſunday.	after Eaſter.	v. weekes. vij. weekes. vij. weekes.

¶ The order how the Pfalter
is appointed to be read.

The Psalter shall be read thorow once every Moneth. And because that some moneths bee longer then some other be, it is thought good to make them even by this meanes. To every moneth shall be appointed (as concerning this purpose) iust thurty dayes.

And because January and March have one day above the sayd number, and February which is placed betwene them both, have only xviij. dayes: February shall borrow of either of the Moneths of January and March one day: and so the Psalter which shall bee read in February, must begin at the last day of January, and end the first day of March.

And whereas May, Iuly, August, October and December haue xxxi. dayes apiece: it is ordered that the Psalmes shal be read the last day of the said moneths, which were read the day before, so that the Psalter may begin againe the first day of the next Moneth ensuing.

Now to know what Psalmes shall be read every day: looke in the Kalender the number that is appointed for the Psalmes, and then finde the same number in the Table placed at the end of the Kalender for that purpose: and vpon that number shall you see what Psalmes shall be said, at Morning and Evening prayer.

And where the Cxix. Psalme is diuided into xxiij. portions, and is ouer long to be read at one time : it is so ordered, that at one time shall not be read aboue foure or five of the said portions, as you shall perceiue to be noted in the said Table.

And here is also to be noted, that in the said Table and in all other partes of the Service, where any Psalmes are appointed, the number is expresse after the great English Bible, which from the ix. Psalm, vnto the Cxlviii. Psalm, following the diuision of the Hebrewes, doeth vary in numbers from the common Latine Translation.

¶ The Table for the order of the Psalmes
to bee said at Morning and
Evening Prayer.

☞ Morning Prayer.

1 *l.ii.iii.iiii.b.*
 2 *l.e.r.xi.*
 3 *rb.cxi.cxi.*
 4 *cix.c.xxi.*
 5 *ccxiii.cxi.cxi.*
 6 *ccc.xxi.*
 7 *cccc.cxi.*
 8 *cccxiii.cxi.cxi.*
 9 *ccxiii.cxi.cxi.*
 10 *l.ii.iii.*
 11 *lvi.lvi.lvi.*
 12 *lvi.lvi.lvi.*
 13 *lviii.*
 14 *lvi.lvi.*
 15 *lviii.lvi.lvi.*
 16 *lviii.lvi.lvi.*
 17 *lviii.lvi.lvi.*
 18 *lviii.lvi.lvi.*
 19 *cc.cxi.cxi.*
 20 *cc.cxi.*
 21 *cc.*
 22 *ccii.*
 23 *cc.cxi.cxi.cxi.*
 24 *cc.cxi.cxi.cxi.*
 25 *lviii.b.*
 26 *lviii.b.*
 27 *ccc.cxi.cxi.cxi.cxi.cxi.*
 28 *ccc.*
 29 *cccc.cxi.cxi.cxi.cxi.*
 30 *cccc.cxi.cxi.*
 31 *ccxiii.cxi.cxi.*

☞ Evening Prayer.

[illegible]

¶ The order how the rest of the holy Scripture (beside
the Psalms) is appointed to be read.

The Old Testament is appointed for the first Lessons at Morning and Evening-Prayer, and shall be read thorow every yeere once, except certaine Bookes and Chapters which be least edifying, and might best be feared, and therefore are left vnread.

The New Testament is appointed for the second Lessons at Morning and Evening prayer, and shall bee read ouer orderly every yere thrice, besides the Epistles and Gospels: except the Revelation, out of the which there be onely certain Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shall be read every day: Finde the day of the Moneth in the Kalender going before, and there yee shall perceiue the Bookes and Chapters that shall bee read for the Lessons both at Morning and Evening prayer.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast moueable or vnmoueable: then the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

Ye must note also that the Colledge, Epistle, and Gospel appointed for the Sunday, shall serve all the weeke after, except there fall some least that hath his proper.

When the yeeres of our Lord may bee diuided into four euen parts, which is euery fourth yeere : then the Sunday letter leapeih, and that yeere the Pfalmes and Leffons which ferue for the xxij. day of February, shall be read againe the day following, except it be Sunday, which hath proper Leffons of the Old Testament appointed in the Table ferving to that purpose.

Also, whersoever the beginning of any Lesson, Epistle, or Gospel is not expressed: there yet must begin at the beginning of the Chapter.

And, wherefoeuer it is not expresse how farre
shall bee read: there you shall reade to the end of the
Chapter.

Item, so often as the first Chapter of S. Matthew is read either for Lesson or Gospel, yett shall begin the same at verse xvij. *Now the birth of Iesus Christ was, &c.* And the third Chapter of Saint Lukes Gospel shall be read into the middle of verse xliij. *Being as men supposed the sonnes of Ioseph, &c.*

AN ORDER FOR MORNING PRAYER daily throughout the yeare.

At the beginning both of Morning prayer, and likewise of Evening prayer, the Minister shall read with a loud voice some one of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.

* *Psalm. 18.
21, 22.*



T what time soever a sinner doth repent him of his sin from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

* *Psalm. 51. 3.*

I do know mine own wickednesse, and my sinne is alway against me.

* *Psalm. 51. 9.*

Turn thy face away from our sinnes, O Lord, and blot out all our offences.

* *Psalm. 51. 17.*

A sorrowfull spirit is a sacrifice to God: despise not, O Lord, humble & contrite hearts.

* *Joel. 2. 13.*

Rent your hearts, and not your garments, and turn to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sorrie for your afflictions.

* *Dan. 9. 9, 10*

To thee, O Lord God, belongeth mercie and forgivenesse, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walke in thy lawes which thou hast appointed for us.

* *Jer. 10. 24.*

Correct us, O Lord, and yet in thy judgement, not in thy surie, lest we should be consumed, and brought to nothing.

* *Matth. 3. 2.*

Amend your lives, for the kingdome of God is at hand.

* *Luke 15.
18. 19.*

I will go to my Father, and say to him, Father, I have sinned against heaven, and against thee: I am no more worthy to be called thy sonne.

* *Psalm. 143. 2.*

Enter not into judgment with thy servants, O Lord: for no flesh is righteous in thy sight.

* *1 John. 1. 8.*

If we say that we have no sinne, we deceive our selves, and there is no truth in us.

Dearely beloved brethren, the Scripture moveth us in sundrie places, to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain for-

givenesse of the same, by his infinite goodnes and mercie. And although wee ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefites that we have received at his hands, to set forth his most worthy praise, to heare his most holy word, and to ask those things which be requisite and necessary, as well for the bodie as the soule. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

A generall confession to be said of the whole congregation after the Minister, kneeling.

Almighty and most mercifull Father, we have erred and strayed from thy wayes like lost sheep: we have followed too much the devices and desires of our own hearts: we have offended against thy holy laws: we have left undone those things which we ought to have done, and wee have done those things which we ought not to have done: and there is no health in us: but thou, O Lord, have mercy upon us miserable offenders: Spare thou them, O God, which confesse their faults: Restore thou them that be penitent, according to thy promises declared unto mankind, in Christ Jesu our Lord: and grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

The absolution or remission of sinnes to be pronounced by the Minister alone.

Almighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth and absolveth all them which truly repent, and unfeignedly beleve his holy Gospel: Wherefore we beseech him

Morning prayer.

to grant us true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last wee may come to his eternall joy, through Iesus Christ our Lord.

¶ The people shall answer,

Amen.

¶ Then shall the Minister begin the Lords prayer with a lowd voice.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespases, as we forgive them that trespasse against us. And leade us not into temptation: but deliver us from evill. Amen.

¶ Then likewise he shall say,

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glory be to the Father, and to the Sonne, &c. As it was in the beginning, is now, &c.

Praise ye the Lord.

¶ Then shall he say or sing, this Psalme so following.

Venite, exultemus Domino.
Psal. 95.

O Come let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalmes.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and hee made it: and his hands prepared the drie land.

O come, let us worship and fall down: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, & the sheep of his hands.

To day if yee will heare his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted mee: proved me, and saw my works.

Fourty yeeres long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall follow certain Psalmes in order, as they be appointed in a table made for that purpose, except there be proper Psalms appointed for that day. And as the end of every Psalme sheweth the yeare, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, & ever shall be, world without end Amen.

¶ Then shall be read two lessons distinctly with a lowd voice that the people may heare: The first of the old Testament, the second of the new, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lessons standing & turning him so, as he may best bee heard of all such as bee present. And before every Lesson, the Minister shall say thus, The first, second, third, or fourth chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end of every chapter he shall say, Here endeth such a chapter of such a book.

¶ And (to the end the people may the better heare) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading, and likewise the Epistle and Gospel.

¶ After the first Lesson shall follow. Te Deum laudamus in English, sayd thoroughout the whole yeare.

WE praise thee, O God: we knowledge thee to be the Lord. *Te Deum laudamus.*

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heavens and all the powers therein.

To thee Cherubin, and Seraphin: continually do crie.

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of thy Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church thoroughout all the world: doth knowledge thee.

The Father: of an infinite Majesty.

Thine honourable, true: and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Sonne: of the Father.

When

Morning Prayer.

When thou tookest upon thee to deliver man: thou diddest not abhorre the virgins wombe.

When thou hadst overcome the sharpnesse of death: thou diddest open the kingdome of heaven to all beleivers.

Thou sittest at the right hand of God: in the glory of the Father.

We beleeve that thou shalt come: to be our judge.

We therefore pray thee help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saints: in glory everlasting.

O Lord save thy people: and blesse thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sinne.

O Lord have mercy upon us: have mercie upon us.

O Lord let thy mercy lighten upon us: as our trust is in thee.

O Lord in thee have I trusted: let me never be confounded.

¶ Or this canticle, *Benedicite, omnia opera Domini.*

Benedicite.

O All ye works of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye angels of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye heavens, blesse ye the Lord: praise him, and magnifie him for ever.

O ye waters that be above the firmament, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye powers of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye sunne and moon, blesse ye the Lord: praise him, and magnifie him for ever.

O ye starrs of heaven, blesse ye the Lord: praise him, and magnifie him for ever.

O ye showres and dew, blesse ye the Lord: praise him, and magnifie him for ever.

O ye windes of God, blesse ye the Lord: praise him, and magnifie him for ever.

O ye fire and heat, blesse ye the Lord: praise him, and magnifie him for ever.

O ye winter and summer, blesse ye the Lord: praise him, and magnifie him for ever.

O ye dews and frosts, blesse ye the Lord: praise him, and magnifie him for ever.

O ye frost and cold, blesse ye the Lord: praise him, and magnifie him for ever.

O ye ice and snow, blesse ye the Lord: praise him, and magnifie him for ever.

O ye nights and dayes, blesse ye the Lord: praise him, and magnifie him for ever.

O ye light and darknesse, blesse ye the Lord: praise him, and magnifie him for ever.

O ye lightnings and clouds, blesse ye the Lord: praise him, and magnifie him for ever.

O let the earth blesse the Lord: yea let it praise him, and magnifie him for ever.

O ye mountains and hills, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye green things upon the earth, blesse ye the Lord: praise him, and magnifie him for ever.

O ye wells, blesse ye the Lord: praise him, and magnifie him for ever.

O ye seas and foulds, blesse ye the Lord: praise him, and magnifie him for ever.

O ye whales, and all that move in the waters, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye fowles of the aire, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye beasts and cattell, blesse ye the Lord: praise him, and magnifie him for ever.

O ye children of men, blesse ye the Lord: praise him, and magnifie him for ever.

O let Israel blesse the Lord: praise him, and magnifie him for ever.

O ye priests of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye servants of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye spirits and souls of the righteous, blesse ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, blesse ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and magnifie him for ever.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ And after the second Lesson, shall be used and said *Benedictus Dominus Deus Israel in English, as followeth.*

Blessed be the Lord God of Israel: for he hath visited and redeemed his people. *Benedictus. Luke 1. 68.*

And hath raised up a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy Prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

To performe the mercie promised to our forefathers: and to remember his holy covenant.

Morning Prayer.

To performe the oath which he sware to our forefather Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might serve him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation unto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day-spring from on high hath visited us.

To give light to them that sit in darknesse, and in the shadow of death: and to guide our feet into the way of peace.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or, this C. Psalme. Jubilate.

*Ju'ilate
Deo.*

O Be joyfull in the Lord, all ye lands: serve the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves; we are his people and the sheepe of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: bee thankfull unto him, and speake good of his name.

For the Lord is gracious, his mercie is everlasting: and his truth endureth from generation to generation.

Glorie be to the father, and to the, &c.

As it was in the beginning, &c.

¶ Then shall be said the Creed by the Minister and the people standing.

I beleve in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, hee ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead: I beleve in the holy Ghost, the holy catholike church, the communion of saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

¶ And after that, these prayers following, as well at evening prayer, as at morning prayer, or, all dayes long, the Minister first pronouncing with a loud voice.

The Lord be with you.

Answer.
And with thy spirit.

Minister.

Let us pray.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

¶ Then the Minister, clerk, and people shall say the Lords prayer in English, with a loud voice.

Our Father which art in heaven, &c.

Then the Minister standing up shall say,
O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation,

Priest.

O Lord save the King.

Answer.

And mercifully heare us when we call upon thee.

Priest.

Endue thy Ministers with righteousnesse.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people,

Answer.

And blesse thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but onely thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three Collects: The first of the day, which shall be the same that is appointed at the Communion The second, for peace. The third, for grace to live well. And the two last Collects shall never alter, but daily be said at morning prayer, through out all the yeare, as followeth.

¶ The second Collect for peace.

O God which art author of peace, and lover of concord, in knowledge of whom standeth our eternall life, whose service is perfect freedom: defend us thy humble servants in all assaults of our enemies; that wee surely trusting in thy defence, may not feare the power of any adversaries, through the might of Jesus Christ our Lord, Amen.

¶ The third Collect for grace.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mightie power, and grant that this day wee fall into no sinne, neither run into any kinde of danger, but that all our doings may be ordered by thy governance, to do, alwayes that is righteous in thy sight, through Jesus Christ our Lord, Amen.

¶ AN

AN ORDER FOR EVENING PRAYER

throughout the yeare.

¶ *The Priest shall say,*



Our Father which art in heaven,
Hallowed be thy name. Thy
kingdome come. Thy will be
done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive
them that trespass against us. And leade us
not into temptation : but deliver us from
evill. Amen.

¶ *Then likewise he shall say,*

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

¶ *Then the Psalms in order as they be appointed
in the table for Psalms, except there be
proper Psalms appointed for that day. Then
a lesson of the old Testament, as it is appointed
likewise in the Kalender, except there be
proper Lessons appointed for that day. After
that Magnificat in English, as followeth.*

*Magnificat.
Luke 1. 46.*

MY soul doth magnifie the Lord: and my
spirit hath rejoyced in God my Saviour.
For he hath regarded: the lowliness of his
handmaiden.

For behold, from henceforth: all generations
shall call me blessed.

For he that is mightie hath magnified me:
and holy is his name.

And his mercie is on them that feare him:
throughout all generations.

He hath shewed strength with his arme: he
hath scattered the proud in the imagination
of their hearts.

He hath put down the mightie from their
seat: and hath exalted the humble and meek.

He hath filled the hungry with good things:
and the rich he hath sent empty away.

He remembering his mercie hath holpen his
servant Israel: as he promised to our forefa-
thers, Abraham, and his seed for ever.

Glorie be to the, &c. As it was, &c.

¶ *Or else this Psalme.*

O Sing unto the Lord a new song: for he hath done marvellous things. *Cantate Dom.*

With his own right hand, and with his holy arme: hath he gotten himselfe the victorie. *Psalm 98.*

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercie and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyfull unto the Lord, all ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalme of thanksgiving.

With trumpets also and shawmes: O shew yourselves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

With righteousness shall he judge the world: and the people with equitie.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Then a Lesson of the new Testament, and after that Nunc dimittis in English, as followeth.*

L Ord now lettest thou thy servant depart in peace: according to thy word. *Nunc dimittis.*
For mine eyes have seen: thy salvation. *Luke 2. 29.*
Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Or else this Psalme.*

G Od be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us. *Deum misereatur. Psalm 67.*

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folke righteously, and govern the nations upon earth.

B ;

Let

Evening Prayer.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God shall give us his blessing.

God shall bless us : and all the ends of the world shall feare him.

Glorie be to thee, &c. As it was, &c.

¶ Then shal follow the Creed, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collects : First, of the day : Second, for peace : Third, for aid against all perils, as hereafter followeth, which two last Collects shall be daily said at Evening prayer, without alteration.

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works doe proceed : give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy Commandements, and also that by thee, we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

Lighten our darknesse we beseech thee, O Lord, and by thy great mercie defend us from all perils and dangers of this night, for the love of thy onely Sonne our Saviour Jesus Christ. Amen.

¶ In the feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinity Sunday, shall be sung or said, immediately after Benedictus, this Confession of our Christian Faith.

Quicumque, vult.

Whosoever will be saved : before all things it is necessarie that he hold the Catholike faith.

Which faith, except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholike faith is this : that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons : nor dividing the substance.

For there is one person of the Father, another of the Sonne : and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one : the glorie equall, the maiestie coeternall.

Such as the Father is, such is the Sonne : and such is the holy Ghost.

The Father uncreate, the Sonne uncreate : and the holy Ghost uncreate.

The Father incomprehensible, the Sonne

incomprehensible : and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall : and the holy Ghost eternall.

And yet they are not three eternalls : but one eternall.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty : and the holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Sonne is God : and the holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Sonne Lord : and the holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian veritie : to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholike religion : to say there be three Gods, or three Lords.

The Father is made of none : neither created nor begotten.

The Sonne is of the Father alone : not made, nor created, but begotten.

The holy Ghost is of the Father and of the Sonne : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes : one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other : none is greater or lesse then another.

But the whole three persons be coeternall together : and coequall.

So that in all things as is aforesaid : the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

He therefore that will be saved : must thus thinke of the Trinitie.

Furthermore, it is necessarie to everlasting salvation : that he also beleve rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleve and confesse : that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds : and man of the substance of his mother, born in the world.

Perfect God and perfect man : of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead : and inferior to the Father touching his manhood.

Who

The Letanie.

Who although he be God and man : yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh : but by taking of the manhood into God.

One altogether, not by confusion of substance : but by unitie of person.

For as the reasonable soule and flesh is one man : so God and man is one Christ.

Who suffered for our salvation, descended into hell : rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty :

from whence he shall come to judge the quick and the dead.

At whose comming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

This is the Catholike faith: which except a man beleefe faithfully, he cannot be saved.


Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Thus endeth the order of Morning and Evening prayer throughout the whole yeare.*



¶ Here followeth the Letanie, to be used upon Sundayes, Wednesdayes, and Fridayes, and at other times, when it shall be commanded by the Ordinarie.

 God the Father of heaven : have mercie upon us miserable sinners.

O God the Father of heaven : have mercie upon us miserable sinners.

O God the Sonne redeemer of the world : have mercie upon us miserable sinners.

O God the Sonne, redeemer, &c.

O God the holy Ghost proceeding from the Father and the Sonne : have mercie upon us miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God : have mercie upon us miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes : spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devill, from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vain-glorie, and hypocrisie, from envie, hatred, and malice, and all uncharitableness.

Good Lord deliver us.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, and the devill.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliver us.

From all sedition and privie conspiracie, from all false doctrine and heresie, from

hardnesse of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By the mysterie of thy holy incarnation, by thy holy nativite and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliver us.

By thine agonie and bloudie sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to heare us (O Lord God) and that it may please thee to rule and governe thy holy Church univerally in the right way.

We beseech thee to heare us good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy servant CHARLES, our most gracious King and Governour.

We beseech thee to heare us good Lord.

That it may please thee to rule his heart in thy faith, feare, and love, and that he may evermore have assistance in thee, and ever seeke thy honour and glorie.

We beseech thee to heare us good Lord.

That it may please thee to be his defender and keeper, giving him victorie over all his enemies.

We beseech thee to heare us good Lord.

That it may please thee to blesse and preserve our gracious Queene Mary, Prince Charles, with the rest of the Royall Progenie.

We beseech thee to heare us good Lord.

The Letanie.

That it may please thee to illuminate all Bishops, Pastours, and Ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living, they may set it forth, and shew it accordingly.

We beseech thee to heare us good Lord.

That it may please thee to endue the lords of the councell, and all the nobilitie, with grace, wisdom, and understanding.

We beseech thee to heare us good Lord.

That it may please thee to blesse and keep the magistrates, giving them grace to execute justice, and to maintain truth.

We beseech thee to heare us good Lord.

That it may please thee to blesse and keep all thy people.

We beseech thee to heare us good Lord.

That it may please thee to give to all nations, unitie, peace, and concord.

We beseech thee to heare us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy Commandements.

We beseech thee to heare us good Lord.

That it may please thee to give to all thy people increase of grace, to heare meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare us good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived.

We beseech thee to heare us good Lord.

That it may please thee to strengthen such as do stand, & to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to heare us good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessitie, and tribulation.

We beseech thee to heare us good Lord.

That it may please thee to preserve all that travell by land or by water, all women labouring of childe, all sicke persons and young children, and to shew thy pitie upon all prisoners and captives.

We beseech thee to heare us good Lord.

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee to heare us good Lord.

That it may please thee to have mercie upon all men.

We beseech thee to heare us good Lord.

That it may please thee to forgive our enemies, persecutours and slanderers, and to turn their hearts.

We beseech thee to heare us good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to heare us good Lord.

That it may please thee to give us true repentance, to forgive us all our finnes, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beseech thee to heare us good Lord.

Sonne of God: we beseech thee to heare us.

Sonne of God: we beseech thee to heare us.

O Lambe of God: that takest away the finnes of the world,

Grant us thy peace.

O Lambe of God: that takest away the finnes of the world.

Have mercie upon us.

O Christ heare us.

O Christ heare us.

Lord have mercie upon us.

Lord have mercie upon us.

Christ have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

But deliver us from evill. Amen.

The versicle.

O Lord deale not with us after our finnes.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us: and graciously heare us, that those evils which the craft and subtiltie of the devill or man worketh against us be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy names sake.

O God, we have heard with our eares, and our fathers have declared unto us the noble works that thou diddest in their dayes, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, O Christ.

Graciously

The Letanie.

Graciously look upon our afflictions.
Pitiſfully behold the ſorrowes of our hearts.
Mercifully forgive the ſinnes of thy people.
Favourably with mercie heare our prayers.

O Sonne of David have mercie upon us.
Both now and ever vouchſafe to heare us, O
Chriſt.

*Graciously heare us, O Chriſt; graciously
heare us, O Lord Chriſt.*

The verſicle.

O Lord let thy mercie be ſhewed upon us.

Answer.

As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father,
mercifully to look upon our in-
firmities, & for the glory of thy names ſake, turn
from us all thoſe evils that we moſt righteous-
ly have deſerved: and grant that in all our
troubles we may put our whole truſt & con-
fidence in thy mercie, and evermore ſerve thee
in holineſſe and pureneſſe of living, to thy ho-
nour and glorie, through our onely Mediatour
and Advocate Jeſus Chriſt our Lord. Amen.

¶ *A Prayer for the Kings Maieſtie.*

O Lord our heavenly Father, high and
mighty, King of kings, Lord of lords, the
only ruler of Princes, which doeſt from thy
throne behold all the dwellers upon earth,
moſt heartily we beſeech thee with thy fa-
vour to behold our moſt gracious Sovereigne
Lord King CHARLES, and ſo replenish
him with the grace of thy holy Spirit, that he
may alway incline to thy will and walk in thy
way, endue him plentifully with heavenly
gifts, grant him in health and wealth long to
live, ſtrengthen him, that he may vanquiſh
and overcome all his enemies, and finally af-
ter this life, he may attain everlaſting joy
and felicitie, through Jeſus Chriſt our Lord.
Amen.

¶ *A Prayer for the Queen, Prince Charles, with
the reſt of the royall iſſue.*

Almightie God, the fountaine of all
goodneſſe, we humbly beſeech thee to
bleiſe our gracious Queen MARY, Prince
CHARLES, with the reſt of the Royall
Progenie: endue them with thy holy Spirit,
enrich them with thy heavenly grace, proſper
them with all happineſſe, and bring them to
thine everlaſting kingdome, through Jeſus
Chriſt our Lord. Amen.

Almightie and everlaſting God, which
only workeſt great marvels, ſend down
upon our Biſhops and Curates, and all Con-
gregations committed to their charge, the
healthfull Spirit of thy grace, and that they

may truly pleaſe thee, powre upon them the
continual dew of thy bleſſing: grant this
(O Lord) for the honour of our Advocate and
Mediatour Jeſus Chriſt. Amen.

¶ *A Prayer of Chryſoſtome.*

Almightie God, which haſt given us grace
at this time with one accord to make
our common ſupplications unto thee, and
doeſt promiſe that when two or three be ga-
thered together in thy name thou wilt grant
their requests: fulfill now, O Lord, the deſires
and petitions of thy ſervants, as may be moſt
expedient for them, granting us in this world
knowledge of thy truth, and in the world to
come life everlaſting. Amen.

The grace of our Lord Jeſus Chriſt, and
the love of God, and the fellowſhip of
the holy Ghoſt, be with us all evermore.
Amen.

¶ *For Rain, if the time require.*



God heavenly Father,
which by thy Sonne Je-
ſus Chriſt haſt promiſed
to all them that ſeek thy
kingdome, and the righte-
ouſneſſe thereof, all
things neceſſarie to their
bodily ſuſtenance: ſend us, we beſeech thee,
in this our neceſſitie, ſuch moderate rain and
showers, that we may receive the fruits of the
earth to our comfort, and to thy honour,
through Jeſus Chriſt our Lord. Amen.

¶ *For ſaſſe weather.*

O Lord God, which for the ſinne of man
didſt once drown all the world, except
eight perſons, & afterwards of thy great mer-
cie didſt promiſe never to deſtroy it ſo again:
we humbly beſeech thee, that although we for
our iniquities have worthily deſerved this
plague of rain and waters, yet upon our true
repentance thou wilt ſend us ſuch weather,
whereby we may receive the fruits of the earth
in due ſeaſon, and learn both by thy puniſh-
ment to amend our lives, and for thy clemen-
cie to give thee praiſe and glorie, through Je-
ſus Chriſt our Lord. Amen.

¶ *In the time of dearth and famine.*

O God heavenly Father, whoſe gift it is
that the rain doth fall, the earth is fruit-
full, beaſts increaſe, and fiſhes do multiply: be-
hold, we beſeech thee, the afflictions of thy
people, and grant that the ſcarcitie and dearth
(which we do now moſt juſtly ſuffer for our
iniquitie) may through thy goodneſſe be mer-
cifully turned into cheapneſſe and plentie, for
the love of Jeſus Chriſt our Lord; to whom
with thee and the holy Ghoſt, be all ho-
nour, &c.

The Letanie.

¶ *In the time of Warre.*

O Almighty God, King of all kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull unto them that truly repent: save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, aswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the onely giver of all victorie, through the merits of thy only Sonne Jesus Christ our Lord. Amen.

¶ *In the time of any common Plague. Or sicknesse.*

O Almighty God, which in thy wrath in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercie, diddest save the rest: have pitie upon us miserable sinners, that now are visited with great sicknesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sicknesse, through Jesus Christ our Lord. Amen.

O God, whose nature and property is ever to have mercie and to forgive, receive our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose us, for the honour of Jesus Christs sake, our onely Mediatour and Advocate. Amen.

¶ *A thanksgiving for Raine.*



O God our heavenly Father, who by thy gracious providence dost cause the former and the latter raine to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks, that it hath pleased thee in our greatest necessitie, to send us at the last a joyfull raine upon thine inheritance, and to refresh it when it was drie, to the great comfort of us thy unworthy servants, and to the glory of thy holy name, through thy mercies in Jesus Christ our Lord. Amen.

¶ *A thanksgiving for faire weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: we praise and glorifie thy holy name for this thy mercie, and will alwayes declare thy loving kindnesse

from generation to generation, through Jesus Christ our Lord. Amen.

¶ *A thanksgiving for plentie.*

O Most mercifull Father, which of thy gracious goodnesse hast heard the devout prayers of thy Church, and turned our dearth and scarcitie into cheapnesse and plentie: we give thee humble thanks for this thy speciall bountie, beseeching thee to continue this thy loving kindnesse unto us, that our land may yeeld us her fruits of increase, to thy glorie and our comfort, through Jesus Christ our Lord. Amen.

¶ *A thanksgiving for peace and victorie.*

O Almighty God, which art a strong tower of defence unto thy servants, against the face of their enemies: we yeeld thee praise and thanksgiving for our deliverance from those great and apparent dangers, wherewith we were compassed: we acknowledge it thy goodnesse, that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mightie deliverer, through Jesus Christ our Lord. Amen.

¶ *A thanksgiving for deliverance from the Plague.*

O Lord God, which hast wounded us for our sinnes, and consumed us for our transgressions by thy late heave and dreadfull visitation, and now in the midst of judgement remembering mercie, hast redeemed our souls from the jaws of death: we offer unto thy Fatherly goodnesse our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, alwayes praising and magnifying thy mercies in the midst of the congregation, through Jesus Christ our Lord. Amen.

¶ *Or this.*

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercie, upon our weak and unworthie humiliation, to assuage the noisome pestilence, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings, we offer unto thy divine Majestie the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

The end of the Letanie.



THE COLLECTS:

With the order how to finde out the beginning and end of the Epistles and Gospels in the New Testament by the Chapter and Verse, as it is appointed in the Booke of Common Prayer.

¶ *The i. Sunday in Advent.*

The Collect.



Almightie God, give us grace that we may cast away the works of darknesse, and put upon us the armour of light, now in the time of this mortall life, (in the which thy Sonne Iesus Christ came to visit us in great humilitie) that in the last day when he shall come again in his glorious majestie, to judge both the quick and the dead, we may rise to life immortall: through him, who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.

Owe nothing to any man
verse 8. unto the end.

Rom. 13.

The Gospel.

And when they drew neere
verse 1. unto verse 14.

Matth. 21.

¶ *The ii. Sunday in Advent.*

The Collect.

Blessed Lord, which hast caused all holy Scriptures to be written for our learning, grant, that we may in such wise heare them, reade, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Iesus Christ. Amen.

The Epistle.

For whatsoever things
verse 4. unto verse 14.

Rom. 15.

The Gospel.

Then there shall be signes in the
verse 25. unto verse 34.

Luke 21.

¶ *The iii. Sunday in Advent.*

The Collect.

Lord we beseech thee give eare to our prayers, and by thy gracious visitation lighten the darknesse of our hearts, by our Lord Iesus Christ. Amen.

The Epistle.

Let a man so esteeme of us
verse 1. unto verse 6.

1. Cor. 4.

The Gospel.

And when John heard in the
verse 2. unto verse 11.

Matth. 11.

¶ *The iii. Sunday in Advent.*

The Collect.

Lord raise up, we pray thee, thy power, and come among us, and with great might succour us, that whereas through our sinnes and wickednesse we be sore let and hindered, thy bountifull grace and mercie (through the satisfaction of thy Sonne our Lord) may speedily deliver us: to whom with thee and the holy Ghost, be honour and glorie world without end. Amen.

The Epistle.

Rejoyce in the Lord alway
verse 4. unto verse 8.

Phil. 4.

The Gospel.

This is the record of John
verse 19. unto verse 29.

John 1.

¶ *On Christmas day.*

The Collect.

Almightie God, which hast given us thy onely begotten Sonne to take our nature upon him, and this day to be borne of a pure virgin: grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liveth, &c.

The Epistle.

At sundrie times and in divers
verse 1. unto verse 13.

Heb. 1.

The Gospel.

In the beginning was the
verse 1. unto verse 15.

John 1.

¶ *Saint Stevens day.*

The Collect.

Grant us, O Lord, to learne to love our Genemies, by the example of thy martyrs S. Steven, who prayed for his persecutors, to thee which livest and reignest, &c.

¶ *Then shall follow a Collect of the nativitie, which shall be said continually untill New-years day.*

The Epistle.

But he being full of the holy
verse 35. unto the end.

Acts 7.

The Gospel.

Wherefore behold, I send
verse 34. unto the end.

Matth. 23.

¶ *S. Iohn Evangelists day.*

The Collect.

Mercifull Lord, we beseech thee to cast thy bright beames of light upon thy Church,

The Collects.

Church, that it being lightened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The Epistle.

That which was from the
verse 1. unto the end. 1. John 1.

The Gospel.

He said to him, Follow me
verse 19. unto the end. John 21.

¶ *Innocents day.*

The Collect.

Almightie God, whose praise this day the young innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation our life may expresse thy faith, which with our tongues we do confesse, through Jesus Christ our Lord. Amen.

The Epistle.

Then I looked, and lo, a Lambe
verse 1. unto verse 6. Revel. 14.

The Gospel.

The Angel of the Lord appeared
verse 13. unto verse 19. Math. 2.

¶ *Sunday after Christmas day.*

The Collect.

Almightie God, which hast given us thy onely begotten Sonne to take our nature upon him, and this day to be born of a pure virgin, grant, that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth, &c.

The Epistle.

Then I say that the heire
verse 1. unto verse 8. Galat. 4.

The Gospel.

The book of the generation
verse 1. unto the end. Math. 1.

¶ *The Circumcision of Christ.*

The Collect.

Almightie God, which madeest thy blessed Sonne to be circumcised and obedient to the law for man, grant us the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Blessed is the man to whom
verse 8. unto verse 15. Rom. 4.

The Gospel.

And it came to passe when the
verse 15. unto verse 22. Luke 2.

¶ *If there be a Sunday between the Epiphanie and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of Circumcision.*

¶ *The Epiphanie.*

The Collect.

O God, which by the leading of a starre didst manifest thy onely begotten Sonne to the Gentiles, mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul
verse 1. unto verse 13. Ephes. 3.

The Gospel.

When Jesus was born
verse 1. unto verse 13. Math. 2.

¶ *The i. Sunday after the Epiphanie.*

The Collect.

Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord.

The Epistle.

I beseech you therefore brethren
verse 1. unto verse 6. Rom. 12.

The Gospel.

And when he was twelve yeares
verse 42. unto the end. Luke 2.

¶ *The ii. Sunday after the Epiphanie.*

The Collect.

Almightie and everlasting God, which dost govern all things in heaven and earth, mercifully heare the supplications of thy people, and grant us thy peace all the dayes of our life.

The Epistle.

Seeing then that we have gifts
verse 6. end in verse 16. at, Be not wise, &c. Rom. 12.

The Gospel.

And the third day was there a
verse 1. unto verse 12. John 2.

¶ *The iii. Sunday after the Epiphanie.*

The Collect.

Almightie and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Christ our Lord.

The Epistle.

Be not wise in your selves
verse 16. unto the end. Rom. 12.

The Gospel.

Now when he was come down
verse 1. unto verse 14. Math. 8.

¶ *The*

The Collects.

¶ *The iiii. Sunday after the Epiphanie.*

The Collect.

God which knowest us to bee set in the mids of so many and great dangers, that for mans frailtinesse we cannot alway stand uprightly: grant to us the health of bodie and soule, that all those things which we suffer for sinne, by thy help we may well passe and overcome through Christ our Lord.

The Epistle.

Let every soule be subject Rom. 13.
verse 1. unto verse 8.

The Gospel.

And when he was entred into Matth. 8.
verse 23. unto the end.

¶ *The v. Sunday after the Epiphanie.*

The Collect.

Lord, we beseech thee to keep thy Church and houthold continually in thy true religion, that they which do leane onely upon hope of thy heavenly grace, may evermore be defended by thy mightie power, through Jesus Christ our Lord.

The Epistle

Now therefore as the elect. Collof. 3.
verse 12. unto verse 18.

The Gospel.

The kingdome of heaven is Matth. 13.
verse 24. unto verse 31.

¶ *The sixth Sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was upon the fifteth Sunday.*

¶ *Septuagesima Sunday.*

The Collect.

O Lord we beseech thee favourably to heare the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodness, for the glorie of thy name, through Jesus Christ our Saviour, who liveth and reigneth, &c.

The Epistle.

Know ye not that they which 1. Cor. 9.
verse 24. unto the end.

The Gospel.

For the kingdome of heaven. Matth. 20.
verse 1. unto verse 17.

¶ *Sexagesima Sunday.*

The Collect.

Lord God, which seest that wee put not our trust in any thing that we do, mercifully grant that by thy power we may bee defended against all adversitie, through Jesus Christ our Lord.

The Epistle.

For ye suffer fools gladly 2. Cor. 11.
verse 19. unto verse 32.

The Gospel.

Now when much people were Luke. 8.
verse 4. unto verse 16.

¶ *Quingagesima Sunday.*

The Collect.

O Lord, which doest teach us that all our doings without charitie are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoever liveth, is counted dead before thee: grant this for thy onely Sonne Jesus Christs sake.

The Epistle.

Though I speake with the 1. Cor. 13.
verse 1. unto the end.

The Gospel.

Then Jesus tooke unto him Luke 18.
verse 3 1. unto the end.

¶ *The first day of Lent.*

The Collect.

Almightie and everlasting God, which hateth nothing that thou hast made, and doest forgive the finnes of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our finnes, and knowledging our wretchednesse may obtaine of thee the God of all mercie, perfect remission and forgiveness, through Jesus Christ.

The Epistle.

Turn you unto me with all Joel 2.
verse 12. unto verse 18.

The Gospel.

Moreover when ye fast, looke Matth. 6.
verse 16. unto verse 22.

¶ *The first Sunday in Lent.*

The Collect.

O Lord, which for our sakes diddest fast fourtie dayes and fourtie nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holinesse, to thy honour and glory, which livest and reignest, &c.

The Epistle.

So we therefore as workers 2. Cor. 6.
verse 1. unto verse 11.

The Gospel.

Then was Jesus led of the Matth. 4.
verse 1. unto verse 12.

¶ *The ij. Sunday in Lent.*

The Collect.

Almightie God, which doest see that we have no power of our selves to help our selves, keep thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the bodie, and from all evil thoughts, which may assault and hurt the soule, through Jesus Christ, &c.

The

The Collect.

The Epistle.
And furthermore we beseech
verse 1. unto verse 9.

1. Thes. 4.

The Gospel.
And Jesus went thence
verse 21. unto verse 29.

Matth. 15.

¶ *The iii. Sunday in Lent.*

The Collect.

WE beseech thee Almighty God,
looke upon the heartie desires of
thy humble servants, and stretch forth the
right hand of thy Majestie, to be our defence
against all our enemies, through Jesus Christ
our Lord.

The Epistle.
Be ye therefore followers of
verse 1. unto verse 15.

Ephes. 5.

The Gospel.
Then he cast out a devill
verse 14 unto verse 29.

Luke 11.

¶ *The iiii. Sunday in Lent.*

The Collect.

GRANT we beseech thee Almighty God,
that we which for our evil deeds are
worthilie punished, by the comfort of thy
grace may mercifully be relieved, through
our Lord Jesus Christ.

The Epistle.
Tell me, ye that will be under
verse 21. unto the end.

Galat. 4.

The Gospel.
Jesus went his way over the
verse 1. unto verse 15.

John 6.

¶ *The v. Sunday in Lent.*

The Collect.

WE beseech thee Almighty God, merci-
fully to looke upon thy people, that
by thy great goodnesse they may be governed
and preserved evermore both in body and
soule, through Jesus Christ our Lord.

The Epistle.
But Christ being come an high
verse 11. unto verse 16.

Heb. 9.

The Gospel.
Which of you can rebuke me of
verse 46. unto the end.

John 8.

¶ *The Sunday next before Easter.*

The Collect.

Almighty and everlasting God, which of
thy tender love towards man hast sent
our Saviour Jesus Christ, to take upon him
our flesh, and to suffer death upon the crosse,
that all mankind should follow the example
of his great humilitie: mercifully grant that
we both follow the example of his patience,
and be made partakers of his resurrection,
through the same Jesus Christ our Lord.

The Epistle.
Let the same minde be in you
verse 5 unto verse 12.

Phil. 2.

The Gospel.
And it came to passe, when
verse 1. unto Chap. 27. verse 57.

Matth. 26.

¶ *Munday next before Easter.*

The Epistle.

Who is this that cometh
verse 1. unto the end.

Isaiah 63.

The Gospel.
And two dayes after followed
verse 1. unto the end.

Mark. 14.

¶ *Tuesday before Easter.*

The Epistle.

The Lord God hath opened
verse 5. unto the end.

Isaiah 50.

The Gospel.
And anon in the dawning
verse 1. unto the end.

Mar. 15.

¶ *Wednesday before Easter.*

The Epistle.

For where a testament is
verse 16 unto the end.

Heb. 9.

The Gospel.
Now the feast of unleavened
verse 1. unto the end.

Luke 22.

¶ *Thursday next before Easter.*

The Epistle.

Now in this that I declare
verse 17. unto the end.

1. Cor. 11.

The Gospel.
Then the whole multitude
verse 1. unto the end.

Luke 23.

¶ *On good Friday.*

The Collect.

Almighty God, we beseech thee graci-
ously to behold this thy family, for the
which our Lord Jesus Christ was contented
to be betrayed, and given up into the hands
of wicked men, and to suffer death upon the
crosse, who liveth and reigneth, &c.

Almighty and everlasting God, by whose
Spirit the whole bodie of the Church is
governed and sanctified, receive our sup-
plications & prayers which we offer before
thee for all estates of men in thy holy congre-
gation, that every member of the same in his
vocation and ministerie, may truly and godly
serve thee, through our Lord Jesus, &c.

Mercifull God, who hast made all men,
and hast nothing that thou hast made
nor wouldst the death of a sinner, but rather
that he should be converted and live, have
mercy upon all Jewes, Turks, infidels, and he-
retiques, and take from them all ignorance,
hardnesse of heart, and contempt of thy
word, and so fetch them home (blessed Lord)
to thy flock, that they may be saved among
the

The Collects.

the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle.

For the law having the Heb. 10.
verse 1. unto verse 26.

The Gospel.

When Jesus had spoken these John 18.
verse 1. unto the end of chap. 19.

¶ Easter Even.

The Epistle.

For it is better (if the will of 1. Pet. 3.
verse 17. unto the end.

The Gospel.

And when the even was come Marth. 27.
verse 57. unto the end.

¶ Easter day.

*¶ At morning Prayer, instead of the Psalme,
O come let us, &c. these ansheims shall be
sung or said.*

Chrift rising againe from the dead, now dieth not; death from henceforth hath no power upon him: for in that he died, hee died but once to put away sin; but in that he liveth, hee liveth unto God. And so likewise count your selves dead unto sinne, but living unto God, in Christ Jesus our Lord.

Chrift is risen againe, the first fruits of them that sleep: for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men do die, so by Christ all men shall be restored to life.

The Collect.

Almighty God, which through thy onely begotten Sonne Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing us, thou dost put in our mindes good desires, so by thy continuall help, we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle.

If ye then be risen with Christ Colos. 3.
verse 1. unto verse 8.

The Gospel.

Now the first day of the John 20.
verse 1. unto verse 11.

¶ Monday in Easter weeke.

The Collect.

Almighty God, &c. *As upon Easter day.*

The Epistle.

Then Peter opened his Acts 10.
verse 34 unto verse 44.

The Gospel.

And behold, two of them went Luke 24.
verse 13. unto verse 36.

¶ Tuesday in Easter weeke.

The Collect.

Almighty Father, which hast given thine onely Sonne to die for our finnes, and to rise againe for our justification: grant us so to put away the leaven of malice and wickednesse, that we may alway serve thee in purenesse of living and truth, through Jesus Christ our Lord. Amen.

The Epistle.

Ye men and brethren, children of Acts 13
verse 26. unto verse 42.

The Gospel.

Jesus himselve stood in the Luke 24.
verse 36 unto verse 49.

¶ The i. Sunday after Easter.

The Collect.

Almighty God, &c. *As upon Easter day.*

The Epistle.

For all that is borne of God 1. John 5.
verse 4. unto verse 13.

The Gospel.

The same day then at night John 20.
verse 19. unto verse 24.

¶ The ii. Sunday after Easter.

The Collect.

Almighty God, which hast given thine onely Sonne to be unto us both a sacrifice for sinne, and also an example of godly life, give us the grace that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life.

The Epistle.

For this is thank-worthy 1. Pet. 2.
verse 19. unto the end.

The Gospel.

I am the good shepherd John 10.
verse 11 unto verse 17.

¶ The iii. Sunday after Easter.

The Collect.

Almighty God, which shewest to all men that be in error, the light of thy truth, to the intent that they may returne into the way of righteousness, grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

Dearly beloved, I beseech you 1. Pet. 2.
verse 11. unto verse 18.

The Gospel.

A little while and ye shall not John 16.
verse 16. unto verse 23.

¶ The

The Collects.

¶ *The iiii. Sunday after Easter.*

The Collect.

Almightie God, which doest make the mindes of all faithfull men to be of one will, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou doest promise, that among the sundrie and manifold changes of the world, our hearts may surely there be fixed, where as true joyes are to be found, through Christ our Lord. Amen.

The Epistle.

Every good giving, and every
verse 17. unto verse 22.

James 1.

The Gospel.

But now I go my way
verse 5. unto verse 16.

John 16

¶ *The v. Sunday after Easter.*

The Collect.

Lord, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may performe the same, through our Lord Jesus Christ. Amen.

The Epistle.

And be ye doers of the word
verse 22. unto the end.

James 1.

The Gospel.

Verily verily I say unto you
verse 23. unto the end.

John 16.

¶ *Ascension day.*

The Collect.

GRant we beseech thee Almighty God, that like as we do beleve thy onely begotten Sonne our Lord to have ascended into the heavens, so we may also in heart and minde thither ascend, and with him continually dwell. Amen.

The Epistle.

I have made the former
verse 1. unto verse 12.

A&S 1.

The Gospel.

Finally he appeared unto
verse 14. unto the end.

Mark 16.

¶ *The Sunday after Ascension day.*

The Collect.

O God the King of glorie, which hast exalted thine onely Sonne Jesus Christ with great triumph into thy kingdome of heaven: we beseech thee leave us not comfortlesse, but send to us thine holy Ghost to comfort us, & exalt us unto the same place whither our Saviour Christ is gone before, who liveth, &c.

The Epistle.

Now the end of all things is at
verse 7. unto verse 12.

1. Pet. 4

The Gospel.

But when the Comforter shall

John 15.

verse 26. end Chap. 16. in verse 4. at, And these, &c.

¶ *Whitsunday.*

The Collect.

GOd, which as upon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee in the unitie of the same Spirit, one God world without end. Amen.

The Epistle.

And when the day of Pentecost
verse 1. unto verse 12.

Acts. 2.

The Gospel.

If ye love me, keepe my
verse 15. unto the end.

John 14.

¶ *Monday in Whitsun weeke.*

The Collect.

God which as, &c. *As upon Whitsunday.*

The Epistle.

Then Peter opened his mouth
verse 34. unto the end.

Acts 10.

The Gospel.

For God so loved the world
verse 16. unto verse 22.

John 3.

¶ *Tuesday in Whitsun weeke.*

The Collect.

God which as, &c.

As upon Whitsunday.

The Epistle.

Now when the Apostles which
verse 14. unto verse 18.

Acts 8.

The Gospel.

Verily verily I say unto you
verse 1. unto verse 11.

John 10.

¶ *Trinity Sunday.*

The Collect.

Almightie and everlasting God, which hast given unto us thy servants grace by the confession of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the divine Majestie to worship the Unitie: we beseech thee that through the stedfastnesse of this faith, we may evermore be defended from all adversitie, which liveth and reigneth, &c.

The Epistle.

After this I looked, and behold
verse 1. unto the end.

Revel. 4

The Gospel.

There was now a man of the
verse 1. unto verse 16.

John 3.

¶ *The first Sunday after Trinitie.*

The Collect.

God the strength of all them that trust in thee, mercifully accept our prayers: and because the weaknesse of our mortall nature can do no good thing without thee, grant

The Collects.

grant us the help of thy grace, that in keeping of thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord.

The Epistle.

Beloved, let us love one another
verse 7. unto the end. 1. John 4.

The Gospel.

There was a certain rich man
verse 19. unto the end. Luke 16.

¶ *The ii. Sunday after Trinitie.*

The Collect.

Lord make us to have a perpetuall feare and love of thy holy name, for thou never failest to help and govern them, whom thou dost bring up in thy stedfast love: grant this, &c.

The Epistle.

Marvell not my brethren, though
verse 13. unto the end. 1. John 3.

The Gospel.

A certain man made a great
verse 16. unto verse 25. Luke 14.

¶ *The iii. Sunday after Trinitie.*

The Collect.

Lord we beseech thee mercifully to heare us, and unto whom thou hast given an heartie desire to pray, grant that by thy mightie aid we may be defended, through Jesus Christ our Lord.

The Epistle.

And submit your selves every
verse 5. unto verse 12. 1. Pet. 5.

The Gospel.

Then resorted unto him all the
verse 1. unto verse 11. Luke 15.

¶ *The iii. Sunday after Trinitie.*

The Collect.

God the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercie, that thou being our ruler and guide, we may so passe thorow things temporall, that we finally lose not the things eternall: grant this heavenly Father, for Jesus Christs sake our Lord.

The Epistle.

For I count that the afflictions
verse 18. unto verse 24. Rom. 8.

The Gospel.

Be ye therefore mercifull, as
verse 36. unto verse 43. Luke 6.

¶ *The v. Sunday after Trinitie.*

The Collect.

Grant Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy congregation may joyfully serve thee in all godly quietnesse, through Jesus Christ our Lord.

The Epistle.

Finally, be ye all of one minde
verse 8. end in verse 15. at. And be readie. 1. Pet. 3.

The Gospel.

Then it came to passe as the
verse 1. unto verse 12. Luke 5.

¶ *The vi. Sunday after Trinitie.*

The Collect.

God which hast prepared to them that love thee, such good things as passe all mans understanding: powte into our hearts such love towards thee, that we loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ, &c.

The Epistle.

Know ye not, that all we which
verse 3. unto verse 12. Rom. 6.

The Gospel.

For I say unto you, Except your
verse 20. unto verse 27. Math. 5.

¶ *The vii. Sunday after Trinitie.*

The Collect.

Lord of all power and might, which art the authour and giver of all good things, graffe in our hearts the love of thy name, increase in us true religion, nourish us with all goodnesse, and of thy great mercie keep us in the same, through Jesus Christ our Lord.

The Epistle.

I speak after the manner of man.
verse 19. unto the end. Rom. 6.

The Gospel.

In those dayes when there was
verse 1. unto verse 10. Mark. 8.

¶ *The viii. Sunday after Trinitie.*

The Collect.

God whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtfull things, and give those things which be profitable for us, through Jesus Christ our Lord.

The Epistle.

Therefore brethren, we are debtors
verse 12. unto verse 18. Rom. 8.

The Gospel.

Beware of false prophets
verse 15. unto verse 22. Math. 7.

¶ *The ix. Sunday after Trinitie.*

The Collect.

Grant us Lord, we beseech thee, the spirit to thinke and do alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The Epistle.

Moreover brethren, I would
verse 1. unto verse 14. 1. Cor. 10.

The Collects.

The Gospell.
And he said also unto his
verse 1. unto verse 10. Luke 16.

¶ *The x. Sunday after Trinitie.*

The Collect.

Let thy mercifull cares, O Lord, be open to the prayers of thy humble servants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

The Epistle.

Now concerning spirituall gifts 1 Cor. 12.
verse 1. unto verse 12.

The Gospell.

And when he was come neare Luke 19.
verse 41. end in verse 47. at, And the high priests.

¶ *The xi. Sunday after Trinitie.*

The Collect.

God which declarest thy Almighty power, most chiefly in shewing mercie and pitie, give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

The Epistle.

Moreover brethren, I declare 1. Cor. 15.
verse 1. unto verse 12.

The Gospell.

He spake also this parable unto Luke 18.
verse 9. unto verse 15.

¶ *The xii. Sunday after Trinitie.*

The Collect.

Almighty and everlasting God, which art alwayes more ready to heare then we to pray, and art wont to give more then either we desire or deserve: powre down upon us the abundance of thy mercie, forgiving us those things whereof our conscience is afraid, and giving unto us that that our prayer dare not presume to ask, through Jesus Christ our Lord.

The Epistle.

And such trust have we through 2. Cor. 3.
verse 4. unto verse 10.

The Gospell.

And he departed again Marke 7.
verse 31. unto the end.

¶ *The xiii. Sunday after Trinitie.*

The Collect.

Almighty and mercifull God, of whose onely gift it cometh, that thy faithfull people do unto thee true and laudable service: grant we beseech thee, that we may so runne to thy heavenly promises, that we faile not finally to attain the same, through Jesus Christ our Lord.

The Epistle.

Now to Abraham and his seed Gal. 3.
verse 16. unto verse 23.

The Gospell.

Blessed are the eyes which see Luke 10.
verse 23. unto verse 38.

¶ *The xiiii. Sunday after Trinitie.*

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charitie: and that we may obtain that which thou doest promise, make us to love that which thou doest command, through Jesus Christ our Lord.

The Epistle.

Then I say, Walke in the spirit Gal. 5.
verse 16. unto verse 25.

The Gospell.

And so it was when he went Luke 17.
verse 11. unto verse 20.

¶ *The xv. Sunday after Trinitie.*

The Collect.

Keep we beseech thee, O Lord, thy Church, with thy perpetuall mercie: and because the frailtie of man without thee cannot but fall, keepe us ever by thy helpe, and leade us to all things profitable to our salvation, through Jesus Christ our Lord.

The Epistle.

Ye see how large a letter Gal. 6.
verse 11. unto the end.

The Gospell.

No man can serve two masters Matth. 6.
verse 24. unto the end.

¶ *The xvi. Sunday after Trinitie.*

The Collect.

Lord we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it cannot continue in safetie without thy succour, preserve it evermore by thy help and goodnesse, through Jesus Christ our Lord.

The Epistle.

Wherefore I desire that ye Eph. 3.
verse 13. unto the end.

The Gospell.

And it came to passe the day after Luke 7.
verse 11. unto verse 18.

¶ *The xvii. Sunday after Trinitie.*

The Collect.

Lord we pray thee, that thy grace may alwaies prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

The Epistle.

I therefore being prisoner Ephes. 4.
verse 1. unto verse 7.

The Gospell.

And it came to passe that when Luke 14.
verse 1. unto verse 12.

¶ *The*

The Collects.

¶ *The xviii. Sunday after Trinitie.*

The Collect.

Lord we beseech thee grant thy people grace to avoid the infections of the devil, and with pure heart and minde to follow thee the only God, through Jesus Christ our Lord.

The Epistle.

I thanke my God alwayes
verse 4. unto verse 9. 1. Cor. 1.

The Gospel.

But when the Pharisees had
verse 34. unto the end. Matth. 22.

¶ *The xix. Sunday after Trinitie.*

The Collect.

O God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercie may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

This I say therefore and testifie
verse 17. unto the end. Ephes. 4.

The Gospel.

Then he entred into a ship
verse 1. unto verse 9. Matth. 9.

¶ *The xx. Sunday after Trinitie.*

The Collect.

Almightie and mercifull God, of thy bountifull goodnesse keep us from all things that may hurt us, that we being readie both in bodie and soule, may with free hearts accomplish those things that thou wouldst have done, through Jesus Christ our Lord.

The Epistle.

Take heed therefore that ye
verse 15. unto verse 22. Ephes. 5.

The Gospel.

The Kingdome of heaven is
verse 2. unto verse 15. Matth. 22.

¶ *The xxi. Sunday after Trinitie.*

The Collect.

Grant we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serve thee with a quiet minde, through Jesus Christ our Lord.

The Epistle.

Finally my brethren, be strong
verse 10. unto verse 21. Ephes. 6.

The Gospel.

And there was a certaine ruler
verse 46. unto the end. John 4.

¶ *The xxii. Sunday after Trinitie.*

The Collect.

Lord we beseech thee to keep thy household the Church in continuall godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glorie of thy name, through Jesus Christ our Lord.

The Epistle.

I thanke my God, having
verse 3. unto verse 12. Phil. 1.

The Gospel.

Then came Peter to him
verse 21. unto the end. Matth. 18.

¶ *The xxiii. Sunday after Trinitie.*

The Collect.

God our refuge and strength, which art the authour of all godlinesse, be readie to heare the devout prayers of thy Church, and grant that those things which we aske faithfully, we may obtain effectually, through Jesus Christ our Lord.

The Epistle.

Brethren, be followers of me
verse 17. unto the end. Phil. 3.

The Gospel.

Then went the Pharisees and
verse 15. unto verse 23. Matth. 22.

¶ *The xxiiii. Sunday after Trinitie.*

The Collect.

Lord we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse we may be delivered from the bonds of all those sinnes, which by our frailtie we have committed. Grant this, &c

The Epistle.

We give thanks to God
verse 3. unto verse 13. Colos. 1.

The Gospel.

While he thus spake
verse 18. unto verse 27. Matth. 9.

¶ *The xxv. Sunday after Trinitie.*

The Collect.

Stirre up we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord.

The Epistle.

Behold, the dayes come
verse 5. unto verse 9. Jer. 23.

The Gospel.

Then Jesus lift up his eyes
verse 5. unto verse 15. John 8.

¶ *If there be any more Sundayes before Advent Sunday, to supply the same, shall be taken the Collect, Epistle, and Gospel of some of those Sundayes which were omitted between the Epiphanie and Septuagesima.*

¶ *S. Andrews day.*

The Collect.

Almightie God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: grant unto us all, that we being called by thy holy Word, may forthwith give over our selves obediently to follow

The Collects.

follow thy holy commandements, through the same Jesus Christ our Lord.

The Epistle.

For if thou shalt confesse
verse 9. unto the end.

Rom. 10.

The Gospel.

And Jesus walking by the
verse 18. unto verse 23.

Matth. 4.

¶ *S. Thomas the Apostle.*

The Collect.

Almightie and everliving God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy sonnes resurrection: grant us so perfectly, and without all doubt to beleieve in thy Sonne Jesus Christ, that our faith in thy sight never be reprov'd. Hear us, O Lord, through the same Jesus Christ; to whom with, &c.

The Epistle.

Now therefore ye are no
verse 19. unto the end.

Ephes. 2.

The Gospel.

But Thomas one of the
verse 24. unto the end.

John 20.

¶ *Conversion of S. Paul.*

The Collect.

God which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: grant, we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

The Epistle.

And Saul yet breathing out
verse 1. unto verse 23.

Acts 9.

The Gospel.

Then answered Peter, and
verse 27. unto the end.

Matth. 19.

¶ *The Purification of S. Mary the virgin.*

The Collect.

Almightie and everlasting God, we humbly beseech thy Majestie, that as thy onely begotten Sonne was this day presented in the temple in the substance of our flesh: so grant that we may be presented unto thee with pure and cleare minds, by Jesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday before.

The Gospel.

And when the dayes of her
verse 22. end in verse 27. at, And when the.

Luke 2.

¶ *S. Matthias day.*

The Collect.

Almightie God, which in the place of the traitour Judas, didst choose thy faithfull servant Matthias to be of the number of the

twelve Apostles: grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithfull and true pastors, through Jesus Christ our Lord.

The Epistle.

And in those dayes Peter
verse 15. unto the end.

Acts 1.

The Gospel.

At that time Jesus answered
verse 25. unto the end.

Matth. 11.

¶ *Annunciation of the Virgin Mary.*

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as we have known Christ thy Sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought unto the glorie of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

And the Lord spake again unto
verse 10. unto verse 16.

Isa. 7.

The Gospel.

And in the sixth moneth
verse 26. unto verse 39.

Luke 1.

¶ *S. Marks day.*

The Collect.

Almightie God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist S. Mark: give us grace that we be not like children, carried away with every blast of vain doctrine, but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

But unto every one of us is
verse 7. unto verse 17.

Ephes. 4.

The Gospel.

I am the true vine, and my
verse 1. unto verse 12.

John 15.

¶ *S. Philip and James day.*

The Collect.

Almightie God, whom truly to know is everlasting life: grant us perfectly to know thy Sonne Jesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Jesus Christ our Lord.

The Epistle.

James a servant of God
verse 1. unto verse 13.

James 1.

The Gospel.

And he said to his Disciples
verse 1. unto verse 15.

John 14.

¶ *S. Barnabe Apostle.*

The Collect.

Lord Almighty, which hast endued thy holy Apostle Barnabas, with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace, to use them.

The Collects.

shem alway to thy honour and glory, through
Jesus Christ, &c.

The Epistle.

Then tidings of those things
verse 22. unto the end.

The Gospel.

This is my commandment
verse 12. unto verse 17.

¶ *S. Iohn Baptist.*

The Collect.

Almighty God, by whose providence thy
servant Iohn Baptist was wonderfully
born, and sent to prepare the way of thy
Sonne our Saviour, by preaching of penance :
make us so to follow his doctrine and holy
life, that we may truly repent according to
his preaching, and after his example constant-
ly speak the truth, boldly rebuke vice, and pa-
tiently suffer for the truths sake, through Je-
sus Christ our Lord.

The Epistle.

Comfort ye, comfort ye my
verse 1. unto verse 12.

Jsa. 40.

The Gospel.

Now Elizabeths time was
verse 57. unto the end.

Luke 1.

¶ *S. Peters day.*

The Collect.

Almighty God, which by thy Sonne Je-
sus Christ hast given to thy Apostle Saint
Peter many excellent gifts, and commandedst
him earnestly to feed thy flock : make, we be-
seech thee all Bishops and Pastours diligently
to preach thy holy word, and the people obedi-
ently to follow the same, that they may re-
ceive the crown of everlasting glory, through
Jesus Christ our Lord.

The Epistle.

Now about that time Herod
verse 1. unto verse 12.

Acts 12.

The Gospel.

Now when Jesus came
verse 13. unto verse 20.

Matth. 16.

¶ *S. Iames the Apostle.*

The Collect.

Grant, O mercifull God, that as thine ho-
ly Apostle Saint Iames, leaving his fa-
ther, and all that he had, without delay was
obedient unto the calling of thy Sonne Jesus
Christ, and followed him: so we forsaking all
worldly and carnall affections, may be ever-
more readie to follow thy commandements,
through Jesus Christ our Lord.

The Epistle.

In those dayes also came
verse 27. end chapter 12. in verse 3. at,

Acts 11.

Then were the dayes.

The Gospel.

Then came to him the
verse 20. unto verse 29.

Matth. 20.

¶ *S. Bartholomew the Apostle.*

The Collect.

O Almighty and everlasting God, which
hast given grace to thine Apostle Bar-
tholomew, truly to beleewe and to preach
thy word; grant we beseech thee, unto thy
Church, both to love that he beleewed, and to
preach that he taught, through Christ our
Lord.

The Epistle.

Thus by the hands of the
verse 12. unto verse 17.

Acts 5.

The Gospel.

And there arose also a litise
verse 24. unto verse 31.

Luke 22.

¶ *S. Matthew the Apostle.*

The Collect.

Almighty God, which by thy blessed
Sonne diddest call Matthew from the
receipt of custome to be an Apostle and E-
vangelist, grant us grace to forsake all covet-
ous desires, and inordinate love of riches, and
to follow thy said Sonne Jesus Christ, who
liveth and reigneth, &c.

The Epistle.

Therefore seeing that we
verse 1. unto verse 7.

2. Cor. 4.

The Gospel.

And as Jesus passed forth
verse 9. unto verse 14.

Matth. 9.

¶ *S. Michael and all Angels.*

The Collect.

Everlasting God, which hast ordained and
constituted the services of all Angels and
men in a wonderfull order, mercifully grant,
that they which alway do thee service in hea-
ven, may by thy appointment, succour and de-
fend us in earth, through Jesus Christ our
Lord.

The Epistle.

And there was a battell in
verse 7. unto verse 13.

Revel. 12.

The Gospel.

The same time the Disciples
verse 1. unto verse 11.

Matth. 18.

¶ *S. Luke the Evangelist.*

The Collect.

Almighty God, which calledst Luke the
Physician, whose praise is in the Gospel,
to be a Physician of the soule, it may please
thee by the wholsome medicines of his do-
ctrine, to heale all the diseases of our souls,
through thy Sonne Jesus Christ our Lord.

The Epistle.

But watch thou in all things
verse 5. unto verse 16.

2. Tim. 4.

The Gospel.

After these things the Lord
verse 1. end in verse 7. at, Go not from
house.

Luke 10.

The Communion.

¶ *S. Simon and Iude Apostles.*

The Collect.

Almightie God, which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: grant us so to be joyned together in unitie of Spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord.

The Epistle.

Jude a servant of Jesus Christ
verse 1. unto verse 9.

The Gospel.

These things command
verse 17. unto the end.

¶ *All Saints day.*

The Collect.

Almightie God, which hast knit together thy Elect in one communion and fellowship in the mysticall bodie of thy Sonne Jesus Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joyes, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

The Epistle.

And I saw another Angel come
verse 2. unto verse 13. Revel. 7.

The Gospel.

And when he saw the
verse 1. unto verse 13. Math. 5.

The end of the Collects.



¶ The order for the administraction of the Lords

Supper, or holy Communion.

So many as intend to be partakers of the holy Communion, shall signifie their names to the Curate o'v' night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious evil liver, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed: the Curate having knowledge thereof, shall call him, and advertise him in any wise, not to presume to come to the Lords Table, untill he have openly declared himselfe to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties whom he hath done wrong unto, or at the least, declare himselfe to be in full purpose so to doe, as soone as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, untill he know them to be reconciled. And if one of the parties so at variance, be content so forgive from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not be perswaded to a godly unity, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, having a faire white linnen cloth upon it, shall stand in the body of the Church, or in the Chancell, where Morning and Evening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ The Communion.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, as we forgive them that trespass against us. And leade us not into temptation: But deliver us from evill. Amen.

Almightie God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy name, through Christ our Lord.

¶ Then shall the Priest rehearse distinctly all the ten Commandments, and the people kneeling shall after every Commandment make God mercie for their transgression of the same after this sort.

Minister.

God spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord have mercie upon us, and encline our hearts to keep this law.

Minister.

Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath,
or

The Communion.

or in the water under the earth. Thou shalt not bowe downe to them nor worship them : for I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercie unto thousands in them that love me, and keep my Commandements.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltlesse that taketh his name in vain.

People.

Lord have mercie upon us, &c.

Minister.

Remember that thou keepe holy the Sabbath-day. Six dayes shalt thou labour and do all that thou hast to doe ; but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy sonne, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates : for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord have mercie upon us, &c.

Minister.

Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giveth thee.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt do no murder.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not steale.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

People.

Lord have mercie upon us, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following, for the King, the Minister standing up and saying,

Let us pray.

Almightie God, whose kingdom is everlasting, and power infinite, have mercy upon the whole congregation, and so rule the heart of thy chosen servant CHARLES our King and Governour, that he (knowing whose Minister he is) may above all things seeke thy honour and glorie, and that we his subjects (duely considering whose authoritie he hath) may faithfully serve, honour, and humbly obey him in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth, ever one God world without end. Amen.

Almightie and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou doest dispose and turne them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and governe the heart of CHARLES thy servant, our King and Governour, that in all his thoughts, words and works, he may ever seeke thy honour and glory, and studie to preserve thy people committed to his charge, in wealth, peace, and godlinesse: grant this, O mercifull Father, for thy deare Sonnes sake, Jesus Christ our Lord. Amen.

¶ Immediately after the Collects, the Priest shall reade the Epistle, beginning thus,

The Epistle written in the chapter of

¶ And the Epistle ended, hee shall say the Gospel, beginning thus,

The Gospel written in the chapter of

¶ And the Epistle and Gospel being ended, shall be said the Creed.

I Beleeve in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible : and in one Lord Jesus Christ the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God : begotten, not made, being of one substance with the Father, by whom all things were made, who for us men, and for our salvation, came down from heaven,

The Communion.

heaven, and was incarnate by the holy Ghost of the virgin Marie, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quicke and the dead: whose kingdome shall have no end. And I beleve in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the prophets. And I beleve one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of finnes. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common Authority.

¶ After such Sermon, Homily, or exhortation, the Curate shall declare unto the people, whether there be any holy dayes, or fasting dayes the week following, and earnestly exhort them to remember the poore, saying one or moore of these sentences following, as he thinketh most convenient by his discretion.

*Mat. 5. 16. *¶ Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.*

*Matth. 6. 19, 10. *¶ Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves breake through and steale: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steale.*

*Matth. 7. 12. *¶ Whatsoever ye would that men should do unto you, even so do unto them, for this is the Law and the Prophets.*

*Matth. 7. 21. *¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of Heaven: but he that doth the will of my Father which is in heaven.*

*Luke 19. 8. *¶ Zache stood forth and said unto the Lord, Behold, Lord, the halfe of my goods I give to the poore, and if I have done any wrong to any man, I restore foure-fold.*

*1. Cor. 9. 7. *¶ Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?*

*1. Cor. 9. 11. *¶ If we have sown unto you spirituall things, is it a great matter if we shall reap your worldly things?*

*1. Cor. 9. 13, 14. *¶ Do ye not know that they which minister about holy things, live of the sacrifice? and*

they which wait of the altar, are partakers with the altar? even so hath the Lord also ordained, that they which preach the Gospel should live of the Gospel.

*2. Cor. 9. 6. *¶ He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity, for God loveth a cheerefull giver.*

*Gal. 6. 6. *¶ Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he reap.*

*Gal. 6. 10. *¶ While we have time, let us do good unto all men, and specially unto them which are of the household of faith.*

*1. Tim. 6. 6. *¶ Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.*

*1. Tim. 6. 17, 18, 19. *¶ Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life.*

*Heb. 6. 10. *¶ God is not unrighteous that he will forget your works, and labour that proceedeth of love: which love ye have shewed for his names sake, which have ministered unto the Saines, and yet do minister.*

*Heb. 13. 16. *¶ To do good, and to distribute forget not, for with such sacrifices God is pleased.*

*1. Job. 3. 17. *¶ Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?*

*Tobit 4. 7. *¶ Give almes of thy goods, and turn never thy face from any poore man: and then the face of the Lord shall not be turned away from thee.*

*Tobit 4. 10. *¶ Be mercifull after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy selfe a good reward in the day of necessity.*

*Pro. 19. 17. *¶ He that hath pitie upon the poore, lendeth unto the Lord: and look what he layeth out, it shall be payed him again.*

*Psal. 41. 1. *¶ Blessed be the man that provideth for the sick and needie: the Lord shall deliver him in the time of trouble.*

¶ Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poore mans box; and upon the offering dayes appointed, every man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say,

¶ Let

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¶ Let us pray for the whole estate of Christs Church militant here in earth.

* If there be
no almes ge-
ven to the
poore, then
shall the
words (of ac-
cepting our
almes) be left
out unfaid.

Almighty and everlasting God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully (*so accept our almes: and*) to receive these our prayers which we offer unto thy divine majesty, beseeching thee to inspire continually the universall Church with the spirit of truth, unitie, and concord: and grant that all they that do confesse thy holy name, may agree in the truth of thy holy word, and live in unitie and godly love. We beseech thee also to save & defend all Christian kings, princes, and governours, and especially thy servant *Charles*, our King, that under him we may be godly and quietly governed: and grant unto his whole Councell, and to all that be put in authoritie under him, that they may truely and indifferently minister justice, to the punishment of wickednes and vice, and to the maintenance of Gods true religion and vertue. Give grace (O heavenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine, set forth thy true and lively word, and rightly and duely administer thy holy Sacraments: and to all thy people give thy heavenly grace, and especially to this Congregation here present, that with meeke heart and due reverence they may heare and receive thy holy word, truely serving thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitorie life be in trouble, sorrow, need, sickness, or any other adversitie: grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. Amen.

¶ *Then shall follow this exhortation, at certain times, when the Curate shall see the people negligent to come to the holy Communion.*

WE be come together at this time (dearly beloved brethren) to feed at the Lords supper, unto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injurie and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good

heed, lest ye, withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, be you not ashamed to say, You will not come? When you should return to God, will you excuse your selfe, and say that you be not ready? Consider earnestly with your selves, how little such feigned excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would trie their yokes of oxen, or because they were married, were not so excused, but counted unworthie of that heavenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christs behalfe, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeeld up his soule by death upon the crosse for your health: even so it is your dutie to receive the communion together in the remembrance of his death, as he himselfe commanded. Now if you will in no wise thus do, consider with your selves how great injurie you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindnesse ye will not adde any more: which thing ye shall do, if ye stand by as gazers, and lookers on them that do communicate, and be not partakers of the same your selves. For what thing can this be accounted else, then a further contempt and unkindnesse unto God? Truly, it is a great unthankfulnessse to say nay when ye be called: but the fault is much greater when men stand by, and yet will neither eat nor drink this holy communion with other. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat; take and drink ye all of this, do this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be else, but a neglecting, a despising and mocking of the testament of Christ? Wherefore rather then you should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with your selves, from whom ye depart; ye depart from the Lords table, ye depart from your brethren, and from the

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the banquet of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace return to a better minde: for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

Dearely beloved, forasmuch as our dutie is to render to Almighty God our heavenly Father most heartie thanks, for that he hath given his Sonne our Saviour Jesus Christ, not onely to die for us, but also to be our spirituall food and sustenance, as it is declared unto us, as well by Gods word, as by the holy Sacraments of his blessed bodie & blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my dutie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the unworthy receiving thereof, and so to search and examine your owne consciences, as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, & so come and be received, as worthie partakers of such a heavenly table. The way and meane thereto is: First, to examine your lives and conversation by the rule of Gods commandements, and wherein soever ye shall perceive your selves to have offended either by will, word, or deed, there bewaile your own sinfull lives, and confesse your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selves unto them, readie to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being readie to forgive other that have offended you, as you would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid, cannot quiet his own conscience, but requirerth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receive such ghostly counsell, advice, and com-

fort, as his conscience may be relieved, and that by the ministerie of Gods word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Then shall the Priest say this exhortation,

Dearely beloved in the Lord, ye that minde to come to the holy Communion of the body and blood of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of Christ, and drinke his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily: for then we be guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords bodie: we kindle Gods wrath against us: we provoke him to plague us with divers diseases, and sundrie kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envie, or in any other grievous crime, bewaile your finnes, and come not to this holy table; lest after the taking of that holy Sacrament, the devill enter into you, as he entered into Judas, and fill you full of all iniquities, & bring you to destruction both of bodie and soule. Judge therefore your selves (brethren) that ye be not judged of the Lord. Repent you truly of your finnes past: have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of these holy mysteries. And above all things, ye must give most humble and heartie thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himselfe even to the death upon the crosse for us miserable sinners, which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and onely Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and continuall

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remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let us give (as we are most bounden) continuall thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holinesse and righteounesse all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion,

YOU that do truly and earnestly repent you of your finnes, and be in love and charitie with your neighbours, and intend to leade a new life, following the commandments of God, and walking from henceforth in his holy wayes: draw neare, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation here gathered together in his holy name, meekly kneeling upon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we knowledge and bewaile our manifold finnes and wickednesse, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majestie, provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercie upon us, have mercie upon us, most mercifull Father, for thy Sonne our Lord Jesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newnesse of life, to the honour and glorie of thy name, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest or the Bishop (being present) standing up, and turning himselfe to the people, say thus,

Almighty God our heavenly Father, who of his great mercie hath promised forgiveness of finnes to all them which with heartie repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your finnes, confirme and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

Heare what comfortable words our Saviour Christ saith to all that truly turn to him.

* Come unto me all ye that travell, and be heave laden, and I will refresh you. * So God loved the world, that he gave his onely begotten Sonne, to the end that all that beleeve in him should not perishe, but have everlasting life.

* Mat. 11. 28.

* John 3. 16

Heare also what S. Paul saith,

* This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

* 1. Tim. 1. 15

Heare also what S. John saith,

* If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our finnes.

* 1. John 2.

¶ After which the Priest shall proceed, saying, Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Priest.

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

¶ Here shall follow the proper preface, according to the time, if there be any specially appointed: or else immediately shall follow, Therefore with angels and archangels, &c.

¶ Proper prefaces.

¶ Upon Christmas day, and seven dayes after.

Because thou didst give Jesus Christ thine onely Sonne to be born as this day for us, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make us cleane from all sin: therefore with angels, &c.

¶ Upon Easter day, and seven dayes after.

But chiefly are we bound to praise thee, for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very paschal Lamb, which was offered for us, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life: therefore with angels, &c.

¶ Upon the Ascension day, and seven dayes after.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection, manifestly appeared

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to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels, &c.

¶ Upon Whisunday, and six dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mightie winde in the likenesse of fierie tongues lighting upon the Apostles, to teach them, and to leade them to all truth, giving them both the gift of divers languages, and also boldnesse with fervent zeale constantly to preach the Gospel unto all nations, whereby we are brought out of darknesse and errour, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinitie onely.

It is very meet, right, and our bounden dutie, that we should at all times, and in all places give thanks to thee, O Lord Almighty, and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeve of the glory of the Father, the same we beleeve of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediately,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts. Heaven and earth are full of thy glorie. Glorie be to thee, O Lord most High.

¶ Then shall the Priest kneeling down at Gods board, say in the name of all them that shall receive the Communion, this prayer following,

WE do not presume to come to this thy table (O mercifull Lord) trusting in our own righteousnesse, but in thy manifold and great mercies. We be not worthie so much as to gather up the crumbs under thy table. But thou art the same Lord, whose propertie is alwayes to have mercie: grant us therefore, gracious Lord, so to eat the flesh of thy deare Sonne Iesus Christ, and to drink his blood, that our sinfull bodies may be made clean by his body, & our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ Then the Priest standing up, shall say as followeth,

Almightie God our heavenly Father, which of thy tender mercy didst give thy

only Sonne Iesus Christ, to suffer death upon the crosse for our redemption, who made there (by his own oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the finnes of the whole world, and did institute, and in his holy Gospel command us to continue a perpetuall memorie of that his precious death, untill his coming again: Heare us, O mercifull Father, we beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Sonne our Saviour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed bodie and blood: who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his Disciples, saying, Take, eat, this is my body, which is given for you, do this in remembrance of me. Likewise, after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the new Testament, which is shed for you, and for many, for the remission of finnes: do this as oft as ye shall drink it, in remembrance of me.

¶ Then shall the Minister first receive the Communion in both kindes himselfe, and next deliver it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he delivereth the bread, he shall say,

The bodie of our Lord Iesus Christ, which was given for thee, preserve thy body and soule into everlasting life, and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ And the Minister that delivereth the cup, shall say,

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soule into everlasting life, and drink this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him every petition.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

¶ After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiving, most

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most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we (and all thy whole Church) may obtain remission of our finnes, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold finnes, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden dutie and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unitie of the holy Ghost, all honour and glorie be unto thee, O Father Almighty, world without end. Amen.

¶ *Or this.*

Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duely received these holy mysteries, with the spirituall food of the most precious bodie and blood of thy Sonne our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodnesse towards us, and that we be very members incorporate in thy mysticall bodie, which is the blessed companie of all faithfull people, and be also heires through hope of thy everlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the holy Ghost, be all honour and glorie, world without end. Amen.

¶ *Then shall be said or sung.*

Glorie be to God on high, and in earth peace, good will towards men. We praise thee, we blisse thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glorie, O Lord God, heavenly King, God the Father Almighty, O Lord the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the finnes of the world, have mercie upon us. Thou that takest away the sins of the world, have mercie upon us. Thou that takest away the finnes of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercie upon us: for thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glorie of God the Father. Amen.

¶ *Then the Priest or the Bishop, if he be present, shall let them depart with this blessing.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Sonne Jesus Christ our Lord: and the blessing of God almightie, the Father, the Sonne, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

¶ *Collects to be said after the Offertorie, when there is no Communion, every such day one. And the same may be said also as often as occasion shall serve, after the Collects either of morning & evening prayer, Communion, or Letanie, by the discretion of the Minister.*

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and readie helpe, through Christ our Lord. Amen.

O Almighty Lord and everlasting God, vouchsafe we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the wayes of thy laws, & in the works of thy Commandements, that through thy most mightie protection, both here and ever, we may be preserved in body & soule, through our Lord and Saviour Jesus Christ. Amen.

Grant we beseech thee Almighty God, that the words which we have heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. Amen.

Prevent us, O Lord in all our doings, with thy most gracious favour, and further us with thy continuall helpe, that in all our works begun, continued, and ended in thee, we may glorifie thy holy name, and finally by thy mercie obtain everlasting life, through Jesus Christ our Lord. Amen.

Almighty God the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthinesse we dare not, and for our blindness we cannot aske, vouchsafe to give us, for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

Almightie God, which hast promised to heare the petitions of them that aske in thy Sonnes name, we beseech thee mercifully to endline thine eares to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully

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faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessity, and to the setting forth of thy glorie, through Iesus Christ our Lord.

¶ Upon the holy dayes (if there bee no Communion) shall bee (aid all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant here in earth) and one or moe of these Collects before rehearsed, as occasion shall serve.

¶ And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the Priest according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Communion, except foure, or three at the least communicate with the Priest.

¶ And in Cathedral and Collegiate Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away the superstition, which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usually to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread or wine remaine, the Curate shall have it to his owne use.

¶ The bread and wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money, or other duties, which hitherto they have payed for the same by order of their houses every Sunday.

¶ And note, that every Parishioner shall communicate at the least three times in the yeere; of which, Easter to be one, and shall also receive the Sacraments, and other rites, according to the order in this booke appointed. And yearly at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall duties, accustomedly due them, and at that time to be payed.

¶ The Ministration of Baptisme to be used in the Church.

It appeareth by ancient writers, that the Sacrament of Baptisme in the old time was not commonly ministered, but at two times in the yeere: At Easter and Whitsuntide. At which times it was openly ministered in the presence of all the Congregation. Which custome now being grown out of use (although it cannot for many considerations be well restored againe) it is thought good to follow the same, as nere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient, that Baptisme should not be ministered but upon Sundayes and other Holy dayes, when the most number of people may come together, as well for that the congregation there present may resist the receiving of them that be newly baptized into the number of Christs Church, as also because in the Baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in his baptisme. For which cause also it is expedient that Baptisme be ministered in the English tongue. Nevertheless (if necessity so require) children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday or Holy day, the parents shall give know ledge over night, or in the Morning before the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children, must be ready at the Font, either immediately after the last Lesson at Morning prayer, or else immediately after the last Lesson at Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Minister shall aske whether the children be baptized or no. If they answer, No: then shall the Minister say thus.

Bearely beloved, forasmuch as all men be conceived and borne in sinne, and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and

born anew of water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he will grant to these children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say,
Let us pray.

Almightie and everlasting God, which of thy great mercie didst save Noah and his family in the arke from perishing by water, and also diddest safely leade the children of Israel thy people through the Red sea, figuring thereby thy holy Baptisme, and by the Baptisme of thy welbeloved Sonne Iesus

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Jesus Christ, didst sanctifie the flood Jordan, and all other waters, to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifullly look upon these children, sanctifie them and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs Church, and being stedfast in faith, joyfull through hope, and rooted in charitie, may so passe the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end, through Jesus Christ our Lord. Amen.

A Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead: we call upon thee for these infants, that they coming to thy holy Baptisme, may receive remission of their sinnes by spirituall regeneration. Receive them, O Lord, as thou hast promised by thy welbelovèd Sonne, saying, Aske, and you shall have; seeke, and you shall finde; knocke, and it shall be opened unto you. So give now unto us that aske: let us that seeke, finde: open the gate unto us that knocke, that these infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Priest say,

¶ Hear the words of the Gospel written by Saint Marke in the tenth Chapter.

Mark. 10. 13.

AT a certain time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brisfe exhortation upon the words of the Gospel.

FRIENDS, you heare in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him, how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not there-

fore, but earnestly beleeve, that he will likewise favourably receive these present infants, that he will embrace them with the arms of his mercie, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father toward these infants, declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let us faithfully and devoutly give thanks unto him and say,

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore: give thy holy Spirit to these infants, that they may be born again, and be made heires of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit now and for ever. Amen.

¶ Then the Priest shall speake unto the God-fathers and Godmothers on this wise.

WElbelovèd friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to blesse them, to release them of their sinnes, to give them the kingdome of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that ye have prayed for, which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devill and all his works, and constantly beleeve Gods holy Word, and obediently keepe his Commandements.

¶ Then shall the Priest demand of the God-fathers and Godmothers these questions following.

Dost thou forsake the devill and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Minister.

Dost thou beleeve in God the Father Almighty, maker of heaven and earth? and in Jesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost,

Publike Baptisme.

Ghost, born of the virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead? And dost thou beleeve in the holy Ghost, the holy catholike church, the communion of Saints, the remission of finnes, the resurrection of the flesh, and everlasting life after death?

Answer.

All this I stedfastly beleeve.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the Priest say,
O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may have power and strength to have victorie, and to triumph against the devill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministerie, may also be endued with heavenly vertues, and everlastingly rewarded, through thy mercie, O blessed Lord God, who dost live and govern all things world without end. Amen.

A Almighty everliving God, whose most dearly beloved Sonne Jesus Christ, for the forgiveness of our finnes, did shed out of his most precious side both water and bloud, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, the Sonne, and of the holy Ghost: regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, may receive the fullness of thy grace, and ever remaine in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the childe in his hands, and take the name: and naming the childe, shall dip it in the water, so it be discreetly and warily done, saying,

N Baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe be weak, it shall suffice to powre water upon it, saying the foresaid words.

N Baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Priest shall make a crosse upon the child's forehead, saying,

WE receive this childe into the congregation of Christs flocke, and do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sinne, the world, and the devill, and to continue Christs faithfull souldier and servant unto his lives end. Amen.

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that these children be regenerate, and grafted into the bodie of Christs congregation, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may leade the rest of their life according to this beginning.

¶ Then shall he say,

¶ Our Father which art in heaven, &c.

¶ Then shall the Priest say,

WE yeeld thee heartie thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy congregation: and humbly we beseech thee to grant, that he being dead unto sinne, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole bodie of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy congregation, he may be inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ At the last end the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

Forasmuch as these children have promised by you to forsake the devill and all his works, to beleeve in God, and to serve him: you must remember that it is your parts and duties to see that these infants be taught, so soone as they shall be able to learn, what a solemne vow, promise, and profession they have made by you. And that they may know these things the better, ye shall call upon them to heare Sermons, and chiefly you shall provide that they may learne the Creed, the Lords prayer, and the ten Commandments in the English tongue, and all other things which a Christian man ought to know and beleeve to his soules health: and that these children

Private Baptism.

children may be veruiously brought up to leade a godly and a Chriitian life, remem-
bering alwayes that Baptisme doth repretent
unto us our profession, which is to follow
the example of our Saviour Christ, and to be
made like unto him, that as he died, and
rose again for us; so should we which are
baptized, die from sinne, and rise again un-
to righteounesse, continually mortifying
all our euill and corrupt affections, and dai-

ly proceeding in all vertue and godlinesse of
living.

The Minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the Articles of the faith, the Lords Prayer, and the ten Commandments, and be further instructed in the Catechisme set forth for that purpose, according as it is there expressed.

¶ Of them that are to be baptized in private houses in the time of necessity,
by the Minister of the Parish, or any other lawfull
Minister that can be procured.

THe Pastours and Curates shall often admonish the people, that they deserve not the Baptisme of Infants, any longer then the Sunday or other holiday next after the child be borne, unlesse upon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warne them, that without great cause and necessity, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administered on this fashion.

First, let the lawfull Minister, and them that bee present, call upon God for his grace, and say the Lords prayer, if the time will suffer. And then the child being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water upon it, saying these words.

N Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. **AN.**

With what words was the childe baptized?
Whether think you the childe to be lawfully
and perfectly baptized?

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. But yet nevertheless, if the child which after this sort baptized, doe afterward live, it is expedient that it be brought into the Church, to the intent, that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may be certified of the true form of Baptisme by him privately before used. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and trie whether the child be lawfully baptized or no. In which case, if those that bring any child to the Church, doe answer that the same child is already baptized, then shall the Minister examine them further, saying,

¶ And if the Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall not be christen the childe againe, but shall receive him as one of the flocke of the true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this childe, which being born in originall sinne, and in the wrath of God, is now by the laver of regeneration in Baptisme, received into the number of the children of God, and heirs of everlasting life. For our Lord Iesus Christ doth not deny his grace and mercie unto such infants, but most lovingly doth call them unto him, as the holy Ghost doth witnesse to our comfort on this wise.

By whom was this childe baptized?

Who was present when the child was baptized?

And because some things essential to this Sacrament may happen to be omitted through feare or haste in such times of extremitie: therefore I demand further of you,

With what matter was the childe baptized ?

AT a certain time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little child, he shall not enter

Mark. 10. 13.

D thecia.

Private Baptisme.

therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation upon the words of the Gospel.

Friends, you heare in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleve, that he hath likewise favourably received this present infant, that he hath imbraced him with the arms of his mercie, that he hath given unto him the blessing of eternall life, and made him partaker of his everlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ, toward this infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himselfe taught, and in declaration of our faith, let us recite the articles contained in our Creed.

¶ Here the Minister with the Godfathers and Godmothers shall say,

Our Father which art in heaven, &c.

¶ Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the name of this childe forsake the devill & all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all.

Minister.

Dost thou in the name of this childe professe this faith, to beleve in God the Father Almighty, maker of heaven and earth? and in Jesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, born of the virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead? And do you in his name beleve in the holy Ghost, the holy catholike church, the communion of Saints, the remission of sinnes, resurrection, and everlasting life after death?

Answer.

All this I stedfastly beleve.

¶ Let us pray.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore: give thy holy Spirit to this infant, that he being born again, and being made heire of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Sonne, who liveth and reigneth with thee in the unitie of the same holy Spirit everlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

Forasmuch as this childe hath promised by you to forsake the devill and all his works, to beleve in God and to serve him: you must remember that it is your part and duty to see that this infant be taught, so soone as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to heare Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords prayer, and the ten Commandments in the English tongue, and all other things which a Christian man ought to know and beleve to his soules health: and that this childe may be vertuously brought up, to leade a godly and a Christian life, remembering alway that Baptisme doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should we which are baptized, die from sinne, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlinesse of living,

And so forth as in publique baptisme.

¶ But if they which bring the Infants to the Church, doe make such uncertaine answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, (which are essentiall parts of Baptisme) then let the Priest Baptize it in forme above written, concerning publique Baptisme, saving at the dipping of the childe in the Font, he shall use this forme of words,

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen

¶ The.

The Catechisme.

The order of Confirmation, or laying on of hands upon children baptized,
and able to render an account of their faith, according to
the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good, that none hereafter shall be confirmed, but such as can say in their owne tongue the Articles of the faith, the Lords prayer, and the tenne Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appoynt them in. And this order is most convenient to be observed, for divers considerations.

First, because that when children come to the yeeres of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keepe such things as they by their owne mouth and confession have assented unto.

Secondly, forasmuch as Confirmation is ministred to them that bee baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations so Sinne and the assaults of the world and the devill, it is most meete so be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the devill, they begin to bee in danger to fall into sundry kinds of Sinne.

Thirdly, for that it is agreeable with the usage of the Church in times past: whereby it was ordained, that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs Religion, should openly professe their owne faith, and promise to be obedient unto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for true, that it is certaine by Gods word, that children being baptized, have all things necessarie for their salvation, and be undoubtedly saved.

¶ A Catechisme, that is to say, An instruction to be learned of every
childe, before he be brought to be confirmed
by the Bishop.

Question.

Hat is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My godfathers and godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdom of heaven.

Question.

What did your godfathers and godmothers then for you?

Answer.

They did promise and vow three things in my name: First, that I should forsake the devill and all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeve all the articles of the Christi faith. And thirdly, that I should keepe Gods holy will and commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeve, and to do as they have promised for thee?

Answer.

Yes verily, and by Gods help so I will. And

I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Question.

Rehearse the articles of thy believe.

Answer.

I beleeve in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quicke and the dead. I beleeve in the holy Ghost, the holy catholike church, the communion of saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting.

Question.

What dost thou chiefly learn in these articles of thy believe?

Answer.

First, I learn to beleeve in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankind.

D 2

Thirdly,

The Catechisme.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your godfathers and godmothers did promise for you, that you should keep Gods commandements. Tell me how many there be ?

Answer. Ten.

Question. Which be they ?

Answer.

THe same which God spake in the xx. chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the finnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercie unto thousands in them that love me, and keep my commandements.

III. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltlesse that taketh his name in vain.

IIII. Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy sonne, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steale.

IX. Thou shalt not beare false witnesse against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandements ?

Answer. I learn two things : my dutie towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God ?

Answer.

My duty towards God is, to beleieve in him, to feare him, and to love him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the dayes of my life.

Question.

What is thy duty towards thy neighbour ?

Answer.

My duty towards my neighbour is, to love him as my selfe, & to do to all men as I would they should do unto me. To love, honour, and succour my father & mother. To honour and obey the King & his Ministers. To submit my selfe to all my governours, teachers, spirituall pastours and masters. To order my selfe lowly and reverently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slander. To keep my body in temperance, sobernesse, and chastitie. Not to covet nor desire other mens goods, but to learn and labour truly to get mine owne living, and to do my duty in that state of life, unto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to do these things of thy selfe, nor to walk in the commandements of God, and to serve him, without his speciall grace, which thou must learn at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation : but deliver us from evill. Amen.

Question.

What desirest thou of God in this prayer ?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our soules and bodies. And that he will be mercifull unto us and forgive us our finnes, and that it will please him to save and defend

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us in all dangers, ghostly and bodily, and that he will keep us from all sinne and wickednesse, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercie and goodnesse, through our Lord Jesus Christ. And therefore I say Amen, So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two onely, as generally necessary for salvation: that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word *Sacrament*?

Answer.

I mean an outward and visible signe, of an inward and spirituall grace given unto us, ordained by Christ himselfe, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible signe, and the inward spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, *In the name of the Father, and of the Sonne, and of the hol. Ghost.*

Question.

What is the inward and spirituall grace?

Answer.

A death unto sinne, and a new birth unto righteousness: For being by nature born in sinne, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleve the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Yes: they do perform them by their sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and Wine, which the Lord hath commanded to be received.

Question.

What is the inward part or thing signified?

Answer.

The Body and Blood of Christ, which are verily and in deed taken and received of the faithfull in the Lords Supper.

Question.

What are the benefits, wherof we are partakers thereby?

Answer.

The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them which come to the Lords Supper?

Answer.

To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to leade a new life: have a lively faith in Gods mercie through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

¶ So soon as the children can say in their mother tongue, the articles of the faith, the Lords Prayer, the ten Commandments, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appoint them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witnesse of his confirmation. And the Bishop shall confirm them on this wise.

¶ Confirmation, or laying on of hands.

Our helpe is in the Name of the Lord.

Answer.

Which hath made heaven and earth.

Minister.

Blessed be the name of the Lord.

Answer.

Henceforth world without end.

D 3

Minister.

Of Matrimonie.

Minister.

Lord heare our prayers.

Answer.

And let our cry come unto thee.

¶ Let us pray.

Almightie and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their finnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand upon every childe severally, saying,

Defend, O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, untill he come unto thy everlasting kingdome. Amen.

¶ Then shall the Bishop say,

Let us pray.

Almightie and everliving God, which makest us both to will and to do those things that be good and acceptable unto thy Majestie, we make our humble supplications unto thee for these children, upon whom (after the example of the holy apostles) we have laid our hands, to certifie them (by this signe) of thy favour and gracious goodnesse toward them: let thy fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and so leade them in the knowledge and obedience of thy word, that in the

end they may obtain the everlasting life; through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be upon you, and remaine with you for ever. Amen.

¶ The Curate of every parish, or some other at his appointment, shall diligently upon Sundayes and holy dayes, halfe an houre before even-song, openly in the Church instruct and examine so many children of his parish, sent unto him, as the time will serve, and as he shall thinke convenient, in some part of this Catechisme.

¶ And all fathers, mothers, masters, and dames, shall cause their children, servants, and prentises (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, untill such time as they have learned all that is here appointed for them to learn.

¶ And whensoever the Bishop shall give knowledge for children to be brought before him to any convenient place for their confirmation, then shall the Curate of every parish, either bring or send in writing the names of all those children of his parish, which can say the articles of the faith, the Lords prayer, and the ten commandments, and also how many of them can answer to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, untill such time as he can say the Catechisme, and be confirmed.

¶ The forme of solemnization of Matrimonie.

First, the Banes must be asked three severall Sundayes, or holy dayes, in the time of service, the people being present, after the accustomed manner.

And if the persons that should be married dwell in divers parishes, the Banes must be asked in both parishes: and the Curate of the one parish shall not solemnize matrimony betwixt them, without a certificate of the Banes being thorowly asked from the Curate of the other parish.

At the day appointed for solemnization of Matrimonie, the persons to be married shall come into the body of the Church, with their friends and neighbours; and there the Priest shall say thus,

Dearely beloved friends, we are gathered together here in the sight of God, and in the face of his congregation, to joyn together this man and this woman in holy matrimonie, which is an honourable estate, instituted of God in paradise, in the time of mans innocencie, signifying unto us the mysticall

union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly,

Of Matrimonic.

vifedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which matrimonic was ordained. One was the procreation of children, to be brought up in the feare and nurture of the Lord, and praife of God. Secondly, it was ordained for a remedie againſt ſinne, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keepe themſelves undefiled members of Chriſts body. Thirdly, for the mutuall ſocietie, help and comfort that the one ought to have of the other, both in proſperitie and adverſitie: into the which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeake, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,*

I Require and charge you (as you will answer at the dreadful day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you do know any impediment why ye may not be lawfully joyned together in matrimonic, that ye confeſſe it. For be ye well aſſured, that ſo many as be coupled together otherwiſe then Gods word doth allow, are not joyned together by God, neither is their matrimonic lawfull.

¶ *At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the lawes of this Realme, and will be bound, and ſufficient ſureties with him to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be married doe ſuſtaine, to prove his allegation, then the ſolemnization muſt be deferred unto ſuch time as the truth be tryed. If no impediments be alledged, then ſhall the Curate ſay unto the man,*

N wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy eſtate of matrimonic? Wilt thou love her, comfort her, honour, and keep her in ſickneſſe and in health, and forſaking all other, keep thee only unto her, ſo long as you both ſhall live?

¶ *The man ſhall answer,*

I will.

¶ *Then ſhall the Prieſt ſay unto the woman,*

N wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy eſtate of Matrimonic? Wilt thou obey him and ſerve him, love, honour and keep him in ſickneſſe and in health, and forſaking all other, keep thee onely unto him, ſo long as you both ſhall live?

¶ *The woman ſhall answer.*

I will.

¶ *Then ſhall the Miniſter ſay,*
Who giveth this woman to be married to this man?

¶ *And the Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to give their troth to other, the man firſt ſaying,*

I N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to love and to cheriſh, till death us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay,*

I N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to love, cheriſh, and to obey, till death us depart, according to Gods holy ordinance: and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands, and the man ſhall give unto the woman a ring, laying the ſame upon the ſecond, with the accuſtomed dute to the Prieſt and Clerk, And the Prieſt taking the ring, ſhall deliver it unto the man to put it upon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay,*

With this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ *Then the man leaving the ring upon the fourth finger of the womans left hand, the Miniſter ſhall ſay,*

¶ Let us pray.

O Eternall God, Creatour and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life, ſend thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſſe in thy name, that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy lawes, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeake unto the people.*
Foraſmuch as N. and N. have conſented together in holy wedlock, and have witnessed

Of Matrimonie.

the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands, I pronounce that they be man and wife together: In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *And the Minister shall adde this blessing.*

God the Father, God the Sonne, God the holy Ghost, blesse, preserve, and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ *Then the Minister or Clerkes going to the Lords table, shall say or sing this Psalm following.*

Blessed are all they that feare the Lord: and walk in his wayes.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: upon the walls of thine house.

Thy children like the olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Or else this Psalm.*

God be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folke righteously, and govern the nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall feare him.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *The Psalm ended, the man and the woman kneeling afore the Lords table, the Priest standing at the table, and turning his face toward them, shall say,*

Lord have mercie upon us.

Answer.

Christ have mercie upon us.

Minister.

Lord have mercie upon us.

Our Father which art in heaven, &c.
And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servant and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them help from thy holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isahac, God of Jacob, blesse these thy servants, and sow the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learne, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou didst send thy blessing upon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ *This Prayer next following shall be omitted, where the woman is past childbirth.*

O Mercifull Lord, and heavenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also live together so long in godly love and honesty, that they may see their childrens children, unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God which by thy mightie power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach, that it should never be lawfull to put asunder those, whom thou by matrimonie

hast

Beati omnes. Psal. 128.

Demiseretur. Psal. 67.

Of Matrimonie.

hast made one: O God, which hast consecrated the state of matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall marriage and unitie betwixt Christ and his Church: look mercifully upon these thy servants, that both this man may love his wife according to thy word, as Christ did love his spouse the Church, who gave himselfe for it, loving and cherishing it even as his own flesh: and also that this woman may be loving and amiable to her husband as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobriety, and peace, be a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say.*

Almighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, powre upon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and live together in holy love unto your lives end. Amen.

¶ *Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.*

Al ye which be married, or which intend to take the holy estate of matrimonie upon you, heare what holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

S. Paul in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men: Ye husbands, love your wives, even as Christ loved the Church and hath given himselfe for it, to sanctifie it, purging it in the fountain of water, through the word, that he might make it unto himself a glorious congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himselfe. For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife,

and they two shall be one flesh. This mysterie is great, but I speak of Christ, and of the congregation. Nevertheless, let every one of you so love his own wife, even as himselfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married: Ye men, love your wives, and be not bitter unto them. Col. 3. 19.

Heare also what Saint Peter the Apostle of Christ, which was himselfe a married man, saith unto all men that are married: Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as heires together of the grace of life, so that your prayers be not hindered. 1. Pet. 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, heare and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teaching you thus: Ye women, submit your selves unto your own husbands, as unto the Lord. For the husband is the wives head, even as Christ is the head of the Church, and he is also the Saviour of the whole body. Ephes. 5. 22. to verse 25.

Therefore as the Church or congregation is subject unto Christ: so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And (in his Epistle to the Colossians) S. Paul giveth you this short lesson: Ye wives submit your selves unto your own husbands, as it is convenient in the Lord Col. 3. 18.

S. Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conversation of the wives, while they behold your chaste conversation coupled with feare: Whose apparell let it not be outward, with broidered haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women which trusted in God, apparell themselves, being subject to their own husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any feare. 1. Pet. 3. 1. to verse 7.

¶ *The new married persons the same day of their marriage must receive the holy communion.*

¶ The

¶ The order for the visitation of the sicke.

¶ *The Priest entering into the sicke persons house, shall say,* Peace be to this house, and to all that dwell in it.

¶ *When he cometh into the sicke mans presence he shall say, kneeling down,*



Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and

be not angrie with us for ever.

¶ Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

O Lord save thy servant.

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place.

Answer.

And evermore mightily defend him.

Minister.

Let the enemy have none advantage of him.

Answer.

Nor the wicked approach to hurt him,

Minister.

Be unto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercie, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and safetie, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most mercifull God and Saviour, extend thy accustomed goodnesse to this thy servant, which is grieved with sicknesse: visit him, O Lord, as thou didst visit Peters wives mother, and the captains servant. So visit and restore to this sicke person his former health (if it be thy will) or

else give him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting. Amen.

¶ *Then shall the Minister exhort the sicke person after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weaknesse, and sicknesse: wherefore, whatsoever your sicknesse is, know you certainly that it is Gods visitation. And for what cause soever this sicknesse is sent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: Know you certainly, that if you truly repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercie, for his deare Sonne Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your selfe wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sicke, then the Curate may end his exhortation in this place.*

Take therefore in good worth the chastisement of the Lord: for whom the Lord loveth, he chastiseth; yea, as S. Paul saith, he scourgeth every sonne which he receiveth. If ye endure chastisement, he offereth himselfe unto you, as unto his own children. What sonne is he that the Father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers do correct us, we reverently obey them, shall we not now much rather be odient to our spirituall Father, and so live? And they for a few dayes do chastise us, after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving beare our heavenly Fathers correction, whensoever by any manner of advertice it shall please his gracious goodnesse to visit us. And there should

The visitation of the sicke.

should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himselfe went not up to joy, but first he suffered pain: he entered not into his glory, before he was crucified. So truly our way to eternall joy, is to suffer here with Christ; and our doore to enter into eternall life, is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your Baptisme. And forasmuch as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you, to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercie at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull judgement. Therefore I shall shortly rehearse the articles of our faith, that you may know whether you do beleve as a Christian man should, or no.

Here the minister shall rehearse the articles of the faith, saying thus,

Dost thou beleve in God the Father Almighty?

(And so forth, as it is in baptisme)

¶ *Then shall the minister examine whether he be in charitie with all the world, exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he have offended other, to ask them forgiveness, and where hee hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his will, and also declare his debts what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executours. But men must be admonished that they set an order for their temporall goods and lands, when they be in health.*

¶ *These words before rehearsed, may be said before the minister begin his prayer, as he shall see cause.*

¶ *The minister may not forget nor omit to move the sick person (and that most earnestly) to liberality toward the poore.*

¶ *Here shall the sick person make a speciall confession, if he feele his conscience troubled with any weightie matter. After which confession, the priest shall absolve him after this sort.*

Our Lord Jesus Christ, who hath left power to his Church, to absolve all sinners which truly repent and beleve in him, of his great mercie forgive thee thine offences: and by his authoritie committed to me, I absolve thee from all thy finnes, in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *And the Priest shall say this Collect following.*

¶ *Let us pray.*

Most mercifull God, which according to the multitude of thy mercies dost so put away the finnes of those which truly repent, that thou remembrest them no more, open thine eye of mercie upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath beene decayed by the fraud and malice of the devill, or by his own carnall will and frailnesse; preserve and continue this sicke member in the unitie of the Church, consider his contrition, accept his teares, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercie, impute not unto him his former finnes, but take him unto thy favour, through the merits of thy most dearly beloved Sonne Jesus Christ. Amen.

¶ *Then shall the Minister say this Psalm,*
IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness, encline thine care unto me, and save me.

In te, Domine, speravi. Psal. 71.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, & my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I beene holden up ever since I was born: thou art he that took me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay wait for my foule, take their counsell together, saying, God hath forsaken him, persecute him, and take him, for there is none to deliver him.

The Communion of the sicke.

Go not farre from me, O God: my God
haste thee to help me.

Let them be confounded and perish, that
are against my soule: let them be covered with
shame and dishonour, that seek to do me evill.

As for me, I will patiently abide alway:
and will praise thee more and more.

My mouth shall daily speak of thy righte-
ousnesse and salvation: for I know no end
thereof.

I will go forth in the strength of the Lord
God: and will make mention of thy righte-
ousnesse onely.

Thou, O God, hast taught me from my
youth up untill now: therefore will I tell of
thy wondrous works.

For sake me not, O God, in mine old age,
when I am gray-headed: untill I have shewed
thy strength unto this generation, and thy
power to all them that are yet for to come.

Thy righteousness, O God, is very high,
and great things are they that thou hast done:
O God who is like unto thee?

O what great troubles and adversities hast
thou shewed me! and yet didst thou turn and
refresh me: yea, and broughtest me from the
deep of the earth again.

Thou hast brought me to great honour:
and comforted me on every side.

Therefore will I praise thee and thy faith-
fulnesse (O God) playing upon an instru-
ment of musick: unto thee will I sing upon
the harp, O thou holy one of Israel.

My lips will be faine when I sing unto thee:
and so will my soule whom thou hast deli-
vered.

My tongue also shall talke of thy righteous-
nesse all the day long: for they are confound-
ed and brought unto shame that seeke to do
me evill.

Glorie be to the Father, and the to &c.

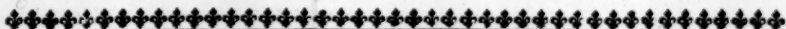
As it was in the beginning, is now, &c.

Adding thus.

O Saviour of the world, save us, which
by thy crosse and precious blood hast
redeemed us, help us, we beseech thee, O
God.

¶ Then shall the Minister say,

THe Almighty Lord, which is a most
strong tower to all them that put their
trust in him, to whom all things in heaven, in
earth, and under the earth, do bowe and o-
bey, be now and evermore thy defence, and
make thee know and feele, that there is none
other name under heaven given to man, in
whom, and through whom thou mayest re-
ceive health and salvation, but onely the name
of our Lord Jesus Christ.



¶ The Communion of the sicke.

Forasmuch as all mortall men be subject to many sudden perils, diseases, and sicknesses, and ever un-
certaine what time they shall depart out of this life: therefore to the intent they may be alwayes
in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently
from time to time, but specially in the plague time, exhort their Parishioners to the oft receiving (in
the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they doe,
they shall have no cause in their sudden visitation to be unquiet for lacke of the same. But if the sicke
person bee not able to come to the Church, and yet is desirous to receive the Communion in his house,
then he must give knowledge over night, or else early in the morning, to the Curate, signifying also
how many be appointed to communicate with him: And having a convenient place in the sicke mans
house, where the Curate may reverently minister, and a good number to receive the Communion with the
sicke person, with all things necessary for the same, he shall there Minister the holy Communion.

The Collect.



Almighty everliving God,
maker of mankind, which
doest correct those whom
thou doest love, and cha-
rifest every one whom
thou doest receive: we
beseech thee to have
mercie upon this thy servant visited with
thine hand, and to grant that he may take
his sickness patiently, and recover his bo-
dily health (if it be thy gracious will)
and whensoever his soule shall depart from
the bodie, it may be without spot presented
unto thee, through Jesus Christ our Lord.
Amen.

The Epistle.

MY sonne, despitte not the correction of Heb. 12. 4.
the Lord, neither faint when thou art
rebuked of him. For whom the Lord loveth,
him he correcteth: yea, and he scourgeth every
sonne whom he receiveth.

The Gospel.

Verily verily I say unto you, He that hea- John 5. 24.
reth my word, and beleeveth on him
that sent me, hath everlasting life, and shall
not come into damnation, but passeth from
death unto life.

*¶ At the time of the distribution of the holy Sa-
crament, the Priest shall first receive the Com-
munion himselfe, & after minister unto them
that be appointed to communicate with the sick.*

¶ But

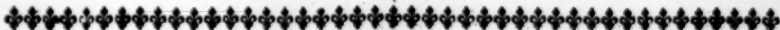
The buriall of the dead.

¶ But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the Curate, or for lacke of companie to receive with him, or by any other iust impediment, doe not receive the Sacrament of Christs bodie and blood: then the Curate shall instruct him, that if he doe truly repents him of his sinnes, and steadfastly beleve that Iesus Christ hath suffered death upon the Crosse for him, and shed his blood for his redemption, earnestly remembering the benefites he hath thereby, and giving him heartie thanks therefore, he doth eat and drinke the body and blood of our Saviour Christ profitably to his soules health, al-

though he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalm, (In thee, O Lord, have I put my trust) and goe straight to the Communion.

¶ In the time of plague, sweat, or such other like contagious times of sicknesse, or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for feare of the infection, upon special request of the diseased, the Minister may onely communicate with him.



¶ The order for the buriall of the dead.

¶ The Minister meeting the corps at the Church stile, shall say, or else the Minister and Clerkes shall sing, and so goe either unto the Church, or towards the grave.



Am the resurrection and the life. (saith the Lord) he that beleeveth in me, yea though he were dead, yet shall he live. And whosoever liveth and beleeveth in me, shall not die for ever.

I Know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him not with other, but with these same eyes.

¶ WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so cometh things to passe: blessed be the name of the Lord.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerkes shall sing.

Man that is born of a woman, hath but a short time to live, and is full of miserie. He cometh up and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay. In the midst of life, we be in death: of whom may we seek for succour, but of thee, O Lord, which for our sinnes art justly displeased? Yea, O Lord God most holy, O Lord most mightie, O holy and most mercifull Saviour, deliver us not into the bitter pains of eternall death. Thou knowest Lord, the secrets of our hearts, shut not up thy

mercifull eyes to our prayers: but spare us Lord most holy, O God most mightie, O holy and most mercifull Saviour, thou most worthy Judge eternall, suffer us not at our last houre for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

Forasmuch as it hath pleased Almighty God of his great mercie to take unto himselfe the soule of our deare brother here departed: we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body that it may be like to his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shall be sung or said,

I Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead that die in the Lord: even so saith the Spirit, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the 15. chapter to the Corinthians, the first Epistle.

Christ is risen from the dead, and become the first-fruits of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christs at his coming. Then cometh the end, when he hath delivered up the kingdome to God the Father, when he hath put down all rule, and all authoritie and power. For he must reigne till he have put all his enemies under his feet. The last enemy that shall be destroyed, is death. For he hath put all things

John 11. 25,
26.

Job 19. 25,
26, 27.

1. Tim. 6. 7.
Job 1. 21.

Job 14. 1, 2.

Revel. 14. 13.

1. Cor. 15. 20.

The buriall of the dead.

things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which hath put all things under him. When all things are subdued unto him, then shall the Sonne also himselfe be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea, & why stand we alway then in jeopardy? By our rejoycing which I have in Christ Iesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat & drink, for to morrow we shall die. Be not ye deceived, Evill words corrupt good manners. Awake truly out of sleep, and sleepe not. For some have not the knowledge of God. I speak this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not that body that shall be, but bare corn, as of wheat or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner of glory of the sunne, and another glory of the moon, and another glory of the starres: for one starre differeth from another in glorie. So is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption: it is sown in dishonour, it riseth again in honour: it is sown in weaknesse, it riseth again in power: it is sown a naturall body, it riseth again a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, The first man Adam was made a living soul, & the last Adam was made a quickning spirit. Howbeit that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie: the second man is the Lord from heaven, heavenly. As is the earthie, such are they that be earthie. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthie, so shall we bear the image of the heavenly. This say I brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump.

For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up into victory: Death, where is thy sting? Hell, where is thy victorie? The sting of death is sinne, and the strength of sinne is the law: but thanks be unto God, which hath given us victorie through our Lord Iesus Christ. Therefore my deare brethren, be ye stedfast and unmoveable, alwayes rich in the work of the Lord, forasmuch as ye know how that your labour is not in vain in the Lord.

¶ The lesson ended, the Priest shall say,

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

Answer.

But deliver us from evill. Amen.

The Priest.

Almightie God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicitie: we give thee hearty thanks for that it hath pleased thee to deliver this N. our brother out of the miseries of this fittall world, be seecing thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome: that we with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and blisse both in body and soule, in thy eternall and everlasting glory. Amen.

The Collect.

OMercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoever beleeveth, shall live though he die, and whosoever liveth, and beleeveth in him, shall not die eternally, who also taught us (by his holy apostle Paul) not to be forie as men without hope, for them that sleep in him: we meekly beseech thee, O Father, to raise us from the death of sinne unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth: and that at the generall resurrection in the last day we may be found acceptable in thy sight, and receive

The Churching of women.

ceive that blessing which thy welbeloved Sonne shall then pronounce to all that love and feare thee, saying, Come ye blessed children of my Father, receive the kingdom

prepared for you from the beginning of the world: grant this, we beseech thee, O mercifull Father, through Jesus Christ our Mediatour and Redeemer. Amen.

¶ The thanksgiving of women after Childe-birth, commonly called, The Churching of women.

¶ *The woman shall come into the Church, and there shall kneele downe in some convenient place, nigh unto the place where the Table standeth, and the Priest standing by her, shall say these words or such like, as the case shall require.*

BOrasmuch as it hath pleased Almighty God of his goodnesse to give you safe deliverance, and hath preserved you in the great danger of childe-birth: ye shall therefore give hearty thanks unto God and pray.

¶ *Then shall the Priest say this Psalme.*

Psal. 121.

I Have lifted up mine eyes to the hills: from whence commeth my help.

My help commeth even from the Lord: which hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee, will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himselfe is thy keeper: the Lord is thy defence upon thy right hand.

So that the sunne shall not burn thee by day: nor the moon by night.

The Lord shall preserve thee from all evill: yea, it is even he that shall keep thy soule.

The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Priest.

O Lord save this woman thy servant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemy.

Priest.

O Lord heare our prayer.

Answer.

And let our cry come unto thee.

Priest.

¶ *Let us pray.*

O Almighty God, which hast delivered this woman thy servant from the great pain and perill of childe-birth: grant we beseech thee, most mercifull Father, that she through thy help, may both faithfully live, and walk in her vocation, according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ *The woman that commeth to give her thanks, must offer accustomed offerings: and if there be a Communion, it is convenient that she receive the holy Communion.*

¶ A Commination against sinners, with certain prayers to be used divers times in the yeare.

¶ *After Morning prayer, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said after the accustomed manner: which ended, the Priest shall go unto the pulpit, and say thus,*

BRethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord, and that others admo-

nished by their example, might be the more afraid to offend.

In the stead whereof, untill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. chap. of Deuteronomie, and other places of Scripture: and that ye should answer to every sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk

more

A Commination.

more warily in these dangerous dayes, fleeing from such vices, for the which ye affirm with your owne mouthes the curse of God to be due.

Deut. 27. 15. Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say,
Amen.

Deut. 27. 16. Cursed is he that curseth his father and mother.

Answer.
Amen.

Deut. 27. 17. Cursed is he that removeth away the mark of his neighbours land.

Answer.
Amen.

Deut. 27. 18. Cursed is he that maketh the blinde to go out of his way.

Answer.
Amen.

Deut. 27. 19. Cursed is he that letteth in judgement the right of the stranger, of them that be fatherlesse, and of widows.

Answer.
Amen.

Deut. 27. 24. Cursed is he that smiteth his neighbour secretly.

Answer.
Amen.

Levit. 20. 10. Cursed is he that lieth with his neighbours wife.

Answer.
Amen.

Deut. 26. 25. Cursed is he that taketh reward to slay the soule of innocent blood.

Answer.
Amen.

Jerem. 17. 5. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.
Amen.

Matth. 23. 41. Cursed are the unmercifull, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer.
Amen.

Minister.

NOW seeing that all they be accursed (as the Prophet David beareth witness) which do * erre and go astray from the com- * *Psal. 119.* mandments of God, let us (remembering the dreadful judgement hanging over our heads, and being alwayes at hand) return unto our Lord God, with all contrition and meeknesse of heart, bewailing and lamenting our sinfull life, knowing and confessing our offences, and seeking to bring forth worthy fruits of penance. * For now is the axe put unto the root of the trees, so that every tree which bringeth not forth good fruit, is hewn down and cast into the fire.

* It is a fearfull thing to fall into the hands of the living God: he shall powre down rain upon the sinners, * snares, fire and brim- * *Psal. 11. 6.* stone, storm and tempest, this shall be their portion to drink. For lo, * the Lord is come * *Isa. 26. 21.* out of his place, to visit the wickednesse of such as dwell upon the earth. But * who may * *Malac. 3. 1.* abide the day of his coming? Who shall be able to endure when he appeareth? * His * *Matth. 3. 1.* fanne is in his hand, and he will purge his floore, and gather his wheat into the barn: but he will burn the chaff with unquenchable fire. * The day of the Lord cometh as a thief * *1. Thes. 5.* in the night, and when men shall say, Peace, * *2. 3.* and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with childe, and they shall not escape. Then * shall appeare * *Rom. 2. 4.* the wrath of God in the day of vengeance, which obstinate sinners through the stubbornnesse of their heart have heaped unto themselves, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. * Then shall they call upon me (saith the Lord) but I will not heare; they shall seek me early, but they shall not finde me, and that because they hated knowledge, and received not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to * knock, when the doore shall be shut, and too late to cry for mercie, when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, * Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. * *Matth. 25. 41.*

* Therefore brethren, take ye heed betime, while the day of salvation lasteth, for the night cometh, when none can work: but * let us, while we have the light, * *1. Joh. 2. 4. 5.* beleieve in the light, and walke as children of

A Commination.

of the light, that we be not cast into the utter
Mark. 15. 30 darkness, * where is weeping and gnashing
of teeth. Let us not abuse the goodness of
God, which calleth us mercifully to amend-
ment, and of his endlesse pitie promiseth us
forgiveness of that which is past, if (with a
whole mind and true heart) we returne unto
him. * For though our finnes be as red as
scarlet, they shall be as white as snow; and
though they be like purple, yet shall they be
as white as wooll.

Exek. 18. 30. * Turn you cleane (saith the Lord) from
all your wickednesse, and your sinne shall not
be your destruction. Cast away from you all
your ungodlinesse that ye have done, make
you new hearts, and a new spirit. Wherefore
will ye die, O ye house of Israel, seeing that I
have no pleasure in the death of him that di-
eth, saith the Lord God? Turn you then, and
ye shall live.

1. John. 2. 3. * Although we have sinned, yet have we
an Advocate with the Father, Jesus Christ
the righteous, and he it is that obtaineth
grace for our finnes.

1. Isa. 53. 5. * For he was wounded for our offences,
and smitten for our wickednesse. Let us there-
fore returne unto him, who is the mercifull
receiver of all true penitent sinners, assuring
our selves, that he is ready to receive us, and
most willing to pardon us, if we come to him
with faithfull repentance, if we will submit
our selves unto him, and from henceforth
walk in his wayes, * if we will take his easie
yoke and light burden upon us, to follow
him in lowlinesse, patience, and charitie, and
be ordered by the governance of his holy Spi-
rit, seeking alwayes his glorie, and serving
him duely in our vocation, with thanksgi-
ving. This if we do, Christ will deliver us
from the curse of the law, and from the ex-
treme malediction which shall light upon
them that shall be set on the left hand, and
he will set us on his * right hand, and give us
the blessed benediction of his Father, com-
manding us to take possession of his glori-
ous kingdome: unto the which he vouch-
safeth to bring us all for his infinite mercie.
Amen.

*¶ Then shall they all kneele upon their knees,
and the Priest and Clerks kneeling (where
they are accustomed to say the Letany) shall
say this psalme.*

Miserere mei, Deus.

Psal. 51. **H**Ave mercie upon me, O God, after thy
great goodness: according to the mul-
titude of thy mercies do away mine of-
fences.

Wash me throughly from my wickednesse:
and cleanse me from my sinne.

For I acknowledge my faults: and my sin
is ever before me.

Against thee onely have I sinned, and
done this evill in thy sight: that thou might-
est be justified in thy saying, and cleare when
thou art judged.

Behold, I was shapen in wickednesse: and
in sinne hath my mother conceived me.

But lo, thou requirest truth in the inward
parts: and shalt make me to understand
wisdomes secretly.

Thou shalt purge me with hyssope, and I
shall be cleane; thou shalt wash mee, and I
shall be whiter then snow.

Thou shalt make me heare of joy and
gladnesse: that the bones which thou hast
broken may rejoyce.

Turne thy face from my finnes: and put
out all my misdeeds.

Make me a cleane heart, O God: and re-
new a right spirit within me.

Cast me not away from thy presence: and
take not thy holy Spirit from me.

O give me the comfort of thy help againe:
and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the
wicked; and sinners shall be converted unto
thee.

Deliver me from bloud-guiltines, O God,
thou that art the God of my health: and
my tongue shall sing of thy righteousness.

Thou shalt open my lips (O Lord:) my
mouth shall shew thy praise.

For thou desirest no sacrifice, else would I
give it thee: but thou delightest not in burnt-
offering.

The sacrifice of God is a troubled spirit:
a broken and a contrite heart (O God) thou
shalt not despise.

O be favourable and gracious unto Sion:
build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacri-
fice of righteousness, with the burnt-offer-
ings and oblations: then shall they offer
young bullocks upon thine altar.

Glorie be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

O Lord save thy servants.

Answer.

Which put their trust in thee.

E

Minister.

A Commination.

Minister.
Send unto them help from above.
Answers.
And evermore mightily defend them.
Minister.
Help us, O God our Saviour.

Answer.
And for the glory of thy names sake deliver us, be mercifull unto us sinners, for thy names sake.

Minister.
O Lord heare our prayer.
Answers.
And let our crie come unto thee.

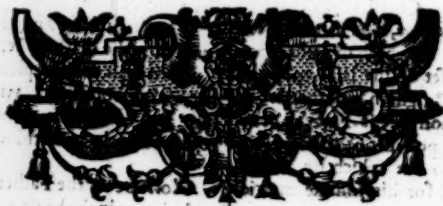
¶ Let us pray.
O Lord we beseech thee mercifully heare our prayers, and spare all those which confesse their finnes unto thee: that they whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sinne, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved

and wearied with the burden of our sinne. Thy properie is to have mercie, to thee onely it appertaineth to forgive finnes. Spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants, which be vile earth, and miserable sinners: but so turne thine ire from us, which meekly knowlege our vilenesse, and truly repent us of our faults: so make haste to helpe us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

Turne thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long-suffering, and of great pitie. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercie. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare us, O Lord, for thy mercie is great, and after the multitude of thy mercies look upon us.



THE

Mormon
prayer.